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JOURNAL

OF A RESIDENCE AT

THE COLLEGE OF ST. COLUMBA,

IN IRELAND.

Journal
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JOURNAL

OF A RESIDENCE AT

THE COLLEGE OF ST. COLUMBA

IN IRELAND.

WITH A PREFACE.

BY

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P R E F A C E.

THE present volume is occupied chiefly with a little Journal, kept by the writer during a residence of some months in the College of St. Columba in Ireland, an institution, in the foundation of which, to his great and lasting thankfulness, he was permitted by Providence to take a part. The Journal was written, as will be obvious, without a thought of publication, roughly and irregularly, and sent off from time to time chiefly for the information and amusement of one individual. Subsequently it fell into the hands of some private friends whom it interested, as little unpretending details of real life generally do interest. More recently, a few more copies were struck off to meet numerous applications for it from persons of high authority, and for other reasons on which it is not necessary to dwell. And now, though with the greatest diffidence and reluctance, I have consented to give it full publicity, in the hope that it may suggest perhaps some ideas on education generally in our public schools; but chiefly that it may be useful for a work, towards which I am now bound to contribute all in my power. Within the last six months it has pleased Almighty God to fulfil a long-cherished wish expressed in the last page of the Journal. The College of St. Peter has been established at Radley Hall, near Abingdon, on the same model as St. Columba's, with the same individual at its head, who made St. Columba's the admiration of all who saw it, and under the control of the Bishop of Oxford, the Diocesan, as Visitor.

A few friends have supplied me the means of commencing the work. But it will be obvious that an undertaking of such magnitude can neither be developed to any extent, nor maintained at its outset without considerable resources. And these must now be looked for in faith from the assistance of those members of the Church of England, who while they feel the urgent necessity of expanding and strengthening its powers without delay, are also resolved with God's blessing to stand honestly by her formularies, to maintain her spirit, thankfully and heartily to accept her guidance, and to endeavour to conform their acts to her whole system, without swerving on either side, whether to indulge a fancy of their own, or to seek for peace at the sacrifice of truth. What has been done hitherto has been done privately. No one when labouring at the foundations of a building, wishes for more publicity than is absolutely necessary. But now when sufficient progress has been made to give some general idea of the plan, and when any thing like secrecy or mystery may encourage those suspicions and alarms and false rumours, which in the present state of things must be expected to beset every new institution: friends of high authority have urged me to lose no opportunity of giving a full and open account of the system intended to be pursued; and I can offer nothing better than the following minute, faithful, and unpremeditated outline of every day life in a College formed upon the same principles, and placed under the government of the same Head. At the distance of three years, after many changes of circumstances, with the practical working of St. Peter's under my eye at present, and after comparing my own impressions and recollections with those of many others, both visitors and inmates, I see no reason to modify any portion of it as exaggerated or ideal.

Those friends who are living within reach of the new College, know also that its doors are never closed against any one who wishes (not from idle curiosity but real interest) to see the working of the system, and who is provided with a proper introduction.

And with this statement therefore, and the publication of the following pages, even if no other end is obtained, it may be hoped that all pretence for suspicions of secrecy and mystery on this subject, and still more all excuse for any slanderous rumours, will be removed. No false delicacy ought to stand in the way when an evil so serious may be prevented: an evil even more fatal to the authors than to the victims of it, because at such a moment as the present to sow seeds of dissension within the Church, to exasperate the malignant, to alarm the weak, to unsettle the ignorant, to weary and exhaust the patience of those who only wish to be allowed to labour honestly in the service of the Church, to deter timid and delicate minds from undertaking such works in future, and to embarrass and perhaps destroy them when undertaken; in one word to follow in England the melancholy precedent of Ireland, and fill the very atmosphere with falsehoods, till the assailed parties are driven from their post, surely acts like these cannot be committed without a judgment and a curse.

On one or two points especially the writer wishes to speak directly and openly. From Ireland the rumour has spread into England, (a rumour, which if it proceeded from any party cognizant of the facts, would be as cruel and as ungrateful as it is untrue,) that it was part of the plan of St. Columba's under the management of its late Warden, to introduce a system of compulsory asceticism and fasting. The principle

acted on at St. Columba's has been acted on, and will be acted on at St. Peter's. The person responsible for framing the statutes of St. Peter has stated to the proper authority, and has no hesitation in stating to the whole world, that 'no earthly consideration should induce him to *create* at this time a place of education in which the public uniform observance of the fasts of the Church by the masters and teachers was not an essential condition.' He has no difficulty in giving his reasons for this resolution; and if they are such as are thought to vitiate a system otherwise good, and to demand repudiation by the English Church,—if the Churchmen of England will not trust their sons to men who are influenced by such views,—he is quite prepared not indeed to change his opinion, but to abandon the work. In undertaking it, he did lay it down as a fundamental principle to introduce nothing of his own; to frame no part of the system without some authority for it; an authority within his own Church, or at least in perfect harmony with its principles, and one which he could plead in self-defence in all those moments of heavy trial, which must be expected, when even works planned with the greatest care and with the best intentions fail or run into evil, and the evil is charged upon their authors.

Regarding the Prayer Book as the statute law of the English Church, he accepted its guidance most gladly and most unreservedly. And whenever its voice was clear, he resolved to comply with it fully, as far as lay in him, without either omission or addition; lest a licence of eclecticism in any point should ultimately extend to all. The Prayer Book prescribed a daily service both morning and evening. He thought it better even to run the risk, little as he apprehended it in reality, of occasional weariness than to set before

both teachers and pupils an example of disobedience, and a practical condemnation of the Church. The Prayer Book places all those engaged in education stringently under the control of their bishop. He has done the same. The Prayer Book makes the Catechism the basis of religious instruction. He has taken no other. The Prayer Book appoints holidays and feasts. He has commanded them to be celebrated. And the Prayer Book names days and seasons of fasting. And he has enjoined their observance also. He could not by any honest construction reconcile it to his conscience to interpret the words in this point, as a mere permission to fast if we like it, or as any thing short of an injunction and obligation to fast, which has never been cancelled, and which there is no authority to suppose was ever intended to be cancelled. And he did not dare to admit a principle of non-natural interpretation here, which would equally justify one class of minds in evading the Articles, and another in falsifying the Baptismal Service. Moreover we are fallen on days, in which the battle of the Church (it may be the battle for all that is good) has resolved itself into a struggle to maintain and hold fast an external law over our actions, and an external rule of doctrine over our faith. This is in one word the summary of all those conflicts of opinions and parties in which the interests of the world are now perilled. Nowhere for Englishmen is such an external authority definitely established as in the Prayer Book. Round this we may rally. And on this we may rest (blessed be the Spirit which inspired it) as on a rock.

No one who has honestly listened to its voice, will complain of indistinctness. No one who has obeyed its commands, will doubt its power to bring him unto God. But if on one side it is surrendered up to be overloaded by a doctrine of de-

velopement, and on the other allowed to be defaced by a licence of evasion, what is to become of truth? and with the loss of truth, what is to become of the world?

Nor did the writer think that any injunctions of a private individual could or ought to add weight or authority to a command of the Church. But knowing that in these days the fact of this command was disputed, that the question on the very first fast day must be brought under the discussion of the College, that a difference of opinion on such a point would be fatal to the entire harmony and mutual affection of the Society; that it could only be prevented by an external decision; that nothing so clears the duty of self-denial from temptations to extravagance, or vanity, or spiritual pride, as to regard it as a simple matter of obedience to external authority; having before him instances of disunion introduced into collegiate bodies by differences of opinion and practice on this very question; knowing that whatever laxity of practice may exist at present in the Universities, it is not only a source of regret and of difficulty to good men, but is daily diminishing, and is directly contrary to the spirit and practice of former days, the days nearest to the Reformation; being able to account for the absence of any rule upon the subject in the statutes of our existing collegiate bodies, by the recognised undisputed existence of such a rule in ancient times externally in the Church; and lastly, knowing well the tendency of all Societies to sink gradually into self-indulgence, from which they can rarely be extricated with safety except by some clear acknowledged external law in their own statutes to recall them to their duty; upon all these grounds he did think it not only expedient but absolutely necessary, to prescribe in the statutes of the College that the fasts of the Church no less

than the festivals should be regularly observed by the Warden and the Fellows. *Of the boys no mention was made, because the practice of the Church seems to extend the obligation only to adults.* It was prescribed also that the observance should be public. The very object of the Institution is to set before the young the full system and image of the Church in its discipline as well as in its doctrine. If the Church has lapsed from her duty in any point it is more imperatively our duty to give our public testimony to its obligation. And the idea of a private and secret conformity to a public command of the Church, in order to avoid obloquy and suspicion, is, I will candidly confess, so revolting, so unworthy, so degrading, so treacherous to the Church itself; it confuses so strangely, the secrecy enjoined in private fasts with the openness due in public fasts; it would so infallibly foster and exasperate suspicion instead of preventing it; it bears on it in one word such a stamp and badge of Jesuitism, that the very suggestion is sufficient to destroy every particle of confidence in a system where it should be adopted. Whatever is done at St. Peter's shall be done openly and honestly. This pledge at least may be given; and whatever are its faults and errors they shall not be cowardice, or sacrifice of truth to popularity.

It is required also in the statutes that the public observance should be uniform. Few things can be more fatal to the peace of a Society than difference of practice in a matter of such delicacy, or to the confidence and docility and peace of mind of the young, than the sight of diversity or distraction in their teachers. If it is important to place education in the hands of a body or society, it is equally necessary that that society should be exhibited to them as one person, moving with one will, and having one mind in all things, where truth, and autho-

rity, and obedience are involved. Moreover a uniform observance binding on the whole body must be conformed to the capabilities of the weakest members, and ensures therefore, what always should be ensured, a check against extravagance or objectionable asceticism. It simplifies and facilitates obedience, checks self-gratulation, removes all occasions for invidious comparisons, exhibits and confirms the bond of Christian union without which the Society must fall to pieces, strengthens the weak, shames the self-indulgent, excludes temptation, checks the too ardent, turns the eye of the mind from dwelling on itself; and makes the whole practice simple, unaffected, free from self-consciousness, and therefore wholly a sacrifice of duty and love.

But as the Church has prescribed no definite mode of fasting, but left this point open and free to its members, the statutes of St. Peter's College leave it free and open alike. They prescribe nothing, but leave everything to be determined by the voluntary arrangement of the body within themselves. No one is elected into the Society without being fully informed both of the statutes and practice of the College. No one need remain in it a day longer than he chooses. He may exercise his right of voting on this question, as on any other. The only fetter on his liberty, is that which is inseparable from the voluntary acts of any society, the minority must be bound by the majority. And to this system has been applied the term, "Compulsory Fasting." So far from wishing to compel anything like severity of discipline, or to place the consciences of individuals in such a point under the control of the Head of the College, (for this cruel charge was also made in Ireland, and has reached persons of high eminence in England,) the provision of uni-

formity was intended not only to exclude severity, but to relieve the Warden also from any necessity of observing the conduct in this matter, of those who are placed under his parental control. Bound as he is like the Head of every College in the kingdom, like the father of any family, in which relation he is placed by the whole tenor of the statutes, to watch over all members of the body, to check them when erring, to encourage them in goodness, to guide them by his counsels, and bound also to see that they do practically observe all the regulations of the Church; if the practice of fasting was left wholly to private and individual choice, he could not be exempted from the duty of inquiring into, and perhaps of regulating the mode of observance. He must inquire whether the fast days are observed, as he must inquire whether divine service is attended, or any other duty discharged. But by publicity and uniformity in the practice, from all this painful and dangerous direction of the conscience he is relieved, and could not be relieved in any other way, so long as he was bound to enforce the commands of the Church, and the Church in appointing her fast days is supposed to enjoin their observance.

I have dwelt on this point at some length, at greater length than many will think necessary, but the creation of Collegiate bodies at this time is of such vital moment, and the question here touched on must form such a prominent consideration in the work, that apart from the duty of removing obloquy from any particular institution, and scandal from weak brethren, it seems expedient to suggest its discussion. And I will only add, that so far from intending to introduce any forced system of austerity, the statutes of St. Peter's College, applying to the fasts, depart from the principle of non-interference with

the free discretion and voluntary practice of the body, in two points only. They do enjoin that while the observance of the fast days is to be public and uniform, it is not to be such as will 'injure health, or encourage asceticism, or represent fasting as a religious end, or lead to reliance on "bodily exercises which profit nothing," or regard it as anything but an instrument of repentance, devotion, and mortification of the sinful desires of the flesh, always to be coupled with prayers and with alms.' And they do also require, that what the present Warden always, without exception, in repeated instances, without the slightest leaning in an opposite direction, was in the habit of practising at St. Columba's, (I state this publicly, positively, and with testimony before me, for reasons which will be understood by many,) the same he should practise now, and should interfere by his authority, not to compel the weak to undue austerities, but to prohibit them, to press on them the duty of relaxation, to remove an excess of scrupulousness, and to insist on their using every indulgence which their health and their duties may require.

I know of no other practice in St. Peter's College, either enforced or contemplated, which bears the slightest resemblance to asceticism, asceticism as distinguished from simplicity, and moderation, and Christian self-denial; except that all members of the house rise at the same hour, six, and share the same simple meals with their boys, and abstain alike from all unnecessary indulgences, that they may exhibit more strongly, and act more fully in the spirit of a Christian family bound together by common sympathies and interest in the communion of their common Saviour.

Another point I will allude to, with the same object of re-

moving stumbling-blocks from weak brethren, and guarding intemperate minds from the great sin of slander—slander against the interests of the Church, and against the honest labours of her servants in her cause. I wish to warn them very earnestly for the sake of their own souls, even more than for the sake of any particular Institution, not carelessly or maliciously to apply to such a system as St. Peter's the term monasticism. Monasticism is a harsh word; it conjures up a thousand dark images, vague and undefined, but repulsive and alarming; and though I think that the expansion of Collegiate bodies within the English Church, is the one great work to which at present our efforts should be directed, that it is the chief remedy for our evils, and best hope of our safety, I should consider the re-establishment of monasticism, as only another step in a downward career to ruin. Colleges are not monasteries. They are almost the antipodes of monasteries. They were framed originally in our English Universities for the very purpose of wresting the education of the young out of the hands of the monastic societies. They were so completely distinguished in idea as in fact, that the Reformation, which swept away monasteries like a torrent, spared by the blessing of God our Colleges, and even proposed to multiply them. Monasticism is solitary, colleges are social. Monasticism withdrew men from the world; Colleges take their place in the world to fulfil their own duties in it, and to fit the young for such duties likewise. Monasticism broke up the ties of family life; colleges, if they are in any way to fulfil their functions, must be families themselves, must contain the relations and affections of domestic life for those who have no homes of their own, or who must be removed for a time from them. Monasticism was ascetic, looking to mortification as an end, to

self-inflicted suffering as the highest of virtues (I speak of it in the development of its mischief;) Colleges are to be content with simplicity, temperance, and manly hardihood. Colleges have no arbitrary imposition of vows; are not removed from Episcopal control; do not interfere with the parochial Clergy; are not subjected to an iron rule of discipline, paralyzing freedom of thought, and absorbing all virtue in a blind obedience; they do not crush the affections but stimulate and cherish them; do not waste labour on inutilities, but employ it in the most noble of occupations, the education of souls. Monasteries, exactly as they cleared themselves from the vices of monasticism, and became Colleges, became also the blessing of the world, strongholds of the truth, preservers of science, diffusers of civilization, mediators, and mediators of mercy between the oppressor and the oppressed. As monasteries they sunk into guilt, and brought down vengeance on their head. In one word, monasteries were the temptation and the curse of the Church of Rome, Colleges have been the pride and strength of the Church of England. And unless now in our hour of trial, we can multiply and expand them, how are we to retain our hold of the millions of the populace, how spread the Gospel among the heathen, how strengthen the arms of our Bishops, how employ the ardour and zeal which truth has re-awakened among us, how face the subtle and gigantic organization of the Papacy bearing down on this country at last with the whole force of its Roman phalanx, and ready to cut off piece-meal the scattered unsupported individualism with which we are now content to exhaust our energies in vain? If one voice, one fervent stirring appeal should now be sounded through the land, in our Universities, our towns, our manufacturing districts, our colonies, wherever the English Church

is planted, it is an exhortation to create Colleges—not things called Colleges, things with one individual at their head, and a Committee without to tie his hands and crush his energies in all his designs for good; but real organized independent Collegiate bodies, comprehending within them all the varieties of talent and knowledge required for the discharge of their duties, entrusted with their own funds, and controlled only by statutes imposed on them by the founder with Episcopal consent and supervision. Our minds are at length beginning to open to this great truth. If Almighty God raises up hearts and arms to embody it in practice, the Church of England and her offshoots may still be saved, to stand erect, and form the only sanctuary of truth amidst the ruins of Christendom. If from weakness or despondency or timidity our ears are closed against it—but, “absit omen!”

And what may be the issue of the present work commenced under this solemn conviction, not as a casual experiment, or a toy for pleasant occupation, but as the result of studies and inquiries and reasonings, carried on ever since the state and hopes of the English Church became a subject of contemplation, God only knows. But to His disposal and overruling arm it is committed whether to flourish or to perish, with the most humble and grateful resignation. That there are difficulties, grievous difficulties in the way is obvious. It cannot be maintained without support, and that support given without delay. And though the amount required, 6000*l.* at the utmost, is trifling compared with the munificence of Churchmen, and with the vast preliminary outlay of analogous Institutions in building, yet the present circumstances of the country, which have already compelled the abandonment of much originally contemplated, will continue to curtail our resources. The

number of pupils also by which the College is to be supported, must be slow in increasing. There must be great caution and selection in their admission, and only a gradual influx to preserve the tone and temper of the school. And the confidence of parents must be enjoyed, and confidence is a plant of slow growth. And with the melancholy miserable events of the late few years before us, even those who are innocent and unconscious of anything which should impair trust, have scarcely courage to ask it. It is indeed one of the most grievous trials to which sincere unswerving devoted servants of the English Church are now exposed, that the truths which they professed in common with unhappy men who have betrayed it, now render them obnoxious to the suspicion of a similar treachery. Those who once professed the same steady adherence to their Church, the same wish to abide by the Prayer Book, the same abhorrence of Romanism as of dissent, have falsified all their professions. And those whom the public voice numbered with their friends and associates, will, it is naturally urged, close their career in the same end. I know not what answer can be given intelligible to the popular ear, without entering into a history of past facts, and a comparison of conduct and principles, which, on the part of those who still, by the Grace of God, and by His Grace only, stand firm and unshaken in faith and loyalty to their mother Church, and rejoice to sacrifice their all to her good, would exhibit from the very first a firm, constant, undeviating adherence to the truths which they originally professed; a profession of those truths not as opinions of their own, or of teachers, chosen by themselves, but of the Church; not as stepping stones to some ulterior theory, but as a solid ultimate foundation on which to rest their faith; a separation from all party com-

binations ; a distrust and anticipation, from the first, of errors which have since developed themselves, and timely and public warnings against them ; a severance even of the ties of friendship, when the ties of Christian communion in one faith and Church seemed severing likewise ; a willing and unreserved obedience to their Bishops in all things where Bishops act or speak in the name of the Church ; and let it be also said, a steady but respectful maintenance of Christian liberty and independence where they speak only as individuals. I will add, the absence of any dreamy imaginative theory of what a Church should be rather than what it is, and what God has made it ; a wish to act within their own sphere ; to avoid all communications and dallying with errors in whatever shape ; a refusal to strain either the formularies or the practice of the English Church to an accommodation with Romish doctrine ; an abstinence from querulous accusations of existing faults within their own communion, and at the same time an earnest desire to supply its wants, augment its powers, and correct our individual practice. If those would examine these facts, who by a natural yet most fatal suspicion, confound two classes of minds widely separate in character and principles, and fear that Romanism must follow wherever Church principles are admitted, it would indeed be a blessing to the Church. They little think how many victims of that suspicion are now suffering in various forms of trial, victims without fault of their own ; how many plans of good are blighted, how many arms paralysed, how many minds exasperated and driven in despair from the shelter of a home where every eye from the lowest to the highest, from the mob to their Bishop, is turned on them with coldness and with jealousy, to the false peace of a foreign communion ; and how

much of piety and holiness is deadened and stifled in an atmosphere where every thing is repulsive, where every act is calumniated, where to shun unjust suspicion seems almost the only duty, and sympathy is hopeless, and union impossible.

Against this lamentable but inevitable prejudice every new institution, founded in an uncompromising adherence to the rules of the Church, and especially a place of education, must expect to struggle for a time; it may be to struggle for a time, and finally to succumb.

And besides this, (to speak openly on a painful subject,) it cannot be concealed that circumstances of a personal nature may materially obstruct the present work. It has been necessary for one individual to undertake the commencement of it without the aid of other minds, or the authority of great names. Only a few months were allowed for its completion thus far: and without great rapidity of movement the attempt for many reasons would have been hopeless. The embarrassment of a committee must have rendered it impossible; nor was it needed, since the work was only the repetition of an experiment previously tried, and thoroughly successful. For other reasons no public support can be now derived from the countenance generally of the Heads of the Church. From one Bishop whom I consulted previous to deciding on the undertaking, I did receive the most cordial promise of assistance, coupled with the opinion that it would prove of "incalculable benefit to the Church." From another, whose authority can scarcely be estimated too highly on such a point, I received an assurance of entire accordance with the fundamental principle of the Institution, and with its ultimate object, an affirmation that unless the Church can succeed in throwing herself into collegiate bodies,

she never can fulfil her functions, and that all other plans whether of education or of general benevolence, must, to be successful, finally recast themselves into this shape. To the Bishop of the Diocese, the Bishop of Oxford, the College owes a debt of gratitude, which it will be their object and their duty to repay, by redeeming in its fullest extent the pledge made to his Lordship when he accepted the office of Visitor, that no effort or sacrifice should be omitted to preserve the Institution throughout in a plain, honest, unflinching adherence to the doctrines and the spirit of the English Church, without any intrusion of a temper biassed either to one side or the other. From other Bishops I have received expressions of personal kindness and good-will. But more than this cannot be expected. Sad and disheartening as it is, those who commence works for the Church, must now for the most part be content to labour, not indeed without the cognizance or control, but without the public sanction of their natural and appointed Heads. To this point we have been brought by the inconsistencies and lapses of one class of minds, and by the violence and calumnies of others. A Bishop dares not commit himself to a public sanction even of a work which he approves, lest it should contain some secret mischief, or provoke some explosion of popular hostility. And Presbyters must not seek either to strengthen or to protect themselves by compromising their spiritual rulers. All that they can do is to give to those rulers full and unreserving information of their plans and conduct, to submit obediently and reverently to their official voice, and to allow no impatience or disappointment to provoke a movement of opposition, or a feeling of irritation. It is a melancholy fact; would to God it were otherwise.

Two more personal objections have been represented to me, on which little need be said. I have cancelled in the Journal many passages which spoke of the friend who is now the Warden of St. Peter's College. It seemed inconsistent with the respect due to his present position, and to his own feelings, to express to the world at large all the sentiments of entire confidence, affection, and admiration, with which those who have known most fully the nature of his trials have regarded him most warmly. As the Warden of St. Peter's, carrying out there the same principles and the same system which made St. Columba's a place of such happiness and enjoyment as well as of moral training, he is now before the eyes of the English Church; and to that love of justice, and appreciation of goodness, to that detestation of falsehood, which is the boast of Englishmen, his character and means of usefulness to the Church may safely be entrusted. But his name, a name which ought to be held sacred by every one interested in the great interests of Christian education, like every thing connected with St. Columba's, has been assailed in Ireland by falsehoods, which would be ludicrous, if they were not cruel. He was charged by men who refused even to visit the Institution, with severity, with arbitrary conduct, with desiring to enforce a system of compulsory asceticism, even with that most abhorrent to his nature, cruelty to boys. And these falsehoods have been disseminated in England. And I am the only person left to give to them, as I now do give to them, a public, positive, un-reserving contradiction. Instead of ruling with austerity, his affection and tenderness for all under his care, whether fellows, pupils, or servants, was only equalled by his firmness in maintaining a salutary discipline. The warmth

and extent with which his affection was returned, especially by those boys whom he was obliged to govern most strictly, presented even a phænomenon in education which I could not have imagined without witnessing it, and in repeated instances. *To my certain knowledge he never enforced, or wished to enforce, a single rule which was not either fixed in the statutes, or agreed to by the College.* On repeated occasions he sacrificed his own wishes, that he might in every point where duty permitted, indulge the wishes of the Society. And instead of endeavouring to introduce a forced system of asceticism, no rule has at any time prevailed in the College, which has not been either assented to, or framed by the Society themselves; and *the part of the Warden, uniformly and without exception, on repeated occasions, (I put the statement in italics,) has been to temper and modify, never to strain it.*

And if, then, it is asked what circumstances have severed both him and others from a scene of duty so important as St. Columba's, a place so full of happiness and affection, and if doubts arise lest a second experiment may end in some similar disappointment, or lest the former may have failed from some error in those who are now repeating it, I can only answer that there are many, many cases in life, where it is far better to risk suspicion and obloquy against ourselves, than to make public explanations which would clear our own conduct, but endanger far higher interests. St. Columba's has not been a failure. It was successful beyond the most sanguine expectations of its founders. Its success was the overwhelming consideration which compelled the originators of St. Peter's to undertake this second work. It is an actual operation at this moment. And though I have no longer any share in its

direction, am no more responsible for its principles, am compelled to stand entirely aloof from it at present, (and I heartily trust and hope only at present;) if there is one wish near to our heart, one prayer more fervent than another, it is that even now Ireland may redeem the past, and make St. Columba's what it was constructed to be, a blessing and an honour to that miserable and distracted land.

If after the removal of these preliminary objections, any reader is interested in learning the precise object of the new Institution in England, he will find it sketched out in a letter appended to this Preface; a letter addressed at his own request, to one whose name must command respect and attention to any work which he sanctions, and which was answered at his suggestion by a gift from one munificent individual of £1000 to assist in laying the foundation of the work.

In the creation of St. Columba's we caught thankfully and gratefully at even the slightest expression of sympathy and support from the University of Dublin. It is an unfailing and unspeakable comfort to reflect that the first hand stretched out to assist St. Peter's, was that of the most venerable character in the University of Oxford, the Rev. the President of Magdalen College.

On the 6th of last March it was resolved with God's blessing to venture on the undertaking. On Whitsun Eve, after examining and comparing other sites, Radley Hall was fixed on and taken possession of: and every day since has confirmed the view then taken of its eligibility, whether looking to the healthfulness and cheerfulness of the position, its security from an objectionable neighbourhood, the unpretending solidity and spaciousness of the building, the advantages of the best society obtainable by its proximity to Oxford, or, what is

scarcely less important, the cordial and invaluable co-operation of the proprietor of the estate. On June 9th, the Warden and two Fellows were inducted into their office in the presence of a few private friends. The foundation also was commenced of a temporary Chapel, capable of being erected at a comparatively small cost, and made available if necessary on a future permanent site. On the 18th of August the College was ready for the reception of pupils; and three have already been admitted, and nearly forty more applications are contemplated. And at the same time the body of statutes have been carefully and minutely examined by the Bishop of Oxford, was approved by his Lordship, who also gave his consent to act as Visitor of the College.

In fitting up the house an attempt has been made, as it was made before at St. Columba's, to give to a perfectly plain structure something of a collegiate tone and character, some aspect of that dignity which is required to teach boys reverence through the eye. I had no thousands like other greater institutions to expend in building. And a sum short of £300 has been devoted to this purpose, above what would have been required to furnish the house in an ordinary style. I should regret that even this essential part of the system should be supposed to have been created at an extravagant cost. It still remains to build a dormitory, a hall, and a school-room, the estimate for which is about £6000.

What has been done already, has been done by hands which deeply feel their own unworthiness to offer to their Saviour any sacrifice, and yet have not dared to shrink from a bounden duty and service. For the future it is necessary to rely on the mercy and goodness of that Providence, whose hand was humbly and reverently supposed to point to the

work. He knows where there are funds available to complete it, and hearts willing to contribute them. If He wills that the work should prosper, that it should conduce to His glory, to the support of His Church, to the nurture of His little ones in innocence and truth, and to the sound instruction of His poor hereafter from funds procured by the education of the rich; the experience of what has been given already will not allow a shadow of doubt, that all which is required will be supplied in its proper degree and time. And if on the other hand it contains the secret unknown seeds of evil, if it bears the impress of individual opinions rather than of the faith of Christ's Church, if there is in it a bias to religious errors, a precedent of mischief, a want of proper safeguards against either of those two forms of falsehood which beset to the right hand and the left, that true branch of the Catholic Church our holy and blessed Mother the Church of England, then may He be pleased in His infinite mercy, to crush, extinguish and blot out its memory, the sooner the happier and the better, that it may never rise up in the day of judgment to load its authors with a condemnation and a curse.

Exeter College,

Nov. 21, 1847.

REV. AND DEAR SIR,

I AM very grateful indeed not only for the kindness with which you received me yesterday, but for suggesting that I should put upon paper an outline of the plan which I ventured to lay before you.

And I am sure you will bear with me and make allowances, if I seem to attach even undue importance to an object, which is the result of many, many years thought upon the present state of the Church and of Education in this country, and of an experiment which few have witnessed but those who saw what St. Columba's in Ireland really was.

Those who originally commenced that College, had two distinct but combined objects in view. One was to provide for certain wants peculiar to Ireland, such as the cultivation of the Irish language; the other was to improve our system of public education generally. Experiments in education were the leading questions of the day. Every year was producing either some change in our old schools, as at Rugby under Dr. Arnold, at Eton and at Winchester, or some new establishment, such as the Marlborough and Chester Colleges, with numerous proprietary schools. And all alike bore witness to two facts; first, that our old public schools were susceptible

of great improvement ; so susceptible, that Dr. Arnold's efforts to infuse a more religious character into them, however mixed with his peculiar errors, were received with wonder and gratitude : and secondly, that even supposing those efforts to be successful, the existing institutions were not adequate to the wants of an increasing population.

Looking as I do upon our great public schools with the highest respect—being a Wykamist myself, and knowing from experience how infinitely superior they are to any private places of education, and what exertions admirable men have been for many years making to improve them, I feel very great reluctance to say what follows. But my own recollection and long experience as a College Tutor, compel me to think, that they nearly all labour under some serious fundamental difficulties, which must obstruct, if not wholly prevent, the establishment in them of a *perfectly* sound education. Eton is embarrassed by its immense numbers, between 7 and 800. Westminster and Charter House are placed in the last locality which a school should occupy, the heart of the metropolis ; and the consequences, especially in the case of the former, have been notorious. Both, till recently, had sunk to the lowest ebb. Harrow and Rugby were originally only parish schools under Trustees. Their reputation and position is an accident, depending entirely upon individual masters, and constantly fluctuating. Winchester is the most favourably circumstanced, and presents the best model to copy. But its numbers are limited to 200.

These comprehend all that can properly be called Pub-

lic Foundation schools. And all the new private schools either depend on individuals, and are liable to perish with them; or they are placed under Committees, which so embarrass the management by differences of opinion and interference with the Masters, that rarely any man of eminence accepts the office, or is able to retain it. I heard of one the other day, which had about five Masters in ten years. In none of them can that unsparing expenditure be ensured, which is required fully to develop a liberal education. And there can be no security for consistency of system, or even for that due subordination to Episcopal authority, which is required by the Church. I do not speak rashly, but from knowledge, when I say, that in many cases they are not only ineffective for good, but are active instruments of mischief.

But while the great public schools were endeavouring to correct the faults of past years, and to make their boys not only scholars, but Christians, and not merely Christians, but faithful members of the Church, we did think that in the establishment of a New College, we might build from the foundation, and carry out the system evidently contemplated by the Church with far more ease. At a time when a class of minds were speaking irreverently of the English Church, as exhibiting no definite system, and as powerless to originate or hold together any great institution, we thought it of no little importance to shew that the Prayer Book fully and honestly applied, would teach us how to organize bodies for education, as for other purposes of charity, not less efficient, though with less pretension than the monastic orders for which enthusiastic minds were

sighing ; that it would produce a spirit of self-denial, and piety, and brotherly union, and affectionate interest in the care of others, and obedience to superiors, such as they imagined could only be realized in the Romish Communion. And while so many experiments were making in education by various classes, and upon different principles, it did seem only fair that the simple acknowledged system of the English Church should have its trial likewise, and that, not piecemeal, and embarrassed by existing inconveniences, as in old institutions, but thoroughly, and on a fair open ground.

I confess for myself, that however deeply interested in the fate of Ireland, the effect of St. Columba's on the English Church, was uppermost in my own thoughts. I always contemplated bringing the system into England.

And therefore as soon as I was at liberty to make the effort, and there seemed a call from Providence to attempt the work, I have felt bound to exert myself to accomplish it.

The plan of St. Columba's and of St. Peter's differs from that of all schools, whether public or private, with which I am acquainted, chiefly in the following points, which, you will see, are not mere accidents, but fundamental, and as such must affect the whole tone and character of education.

1. It was laid down as a principle, that education should be regarded not as a means for making money, but as a work of Christian duty and Christian love. Those engaged in teaching were to receive whatever was necessary for their comfort, and would preserve them from pecuniary anxiety, and supply all their

ordinary wants, on the same principle of liberality as a parent would make an allowance to his son. But beyond this, all the emoluments of the school were to go into a general fund, and to be applied to a religious purpose. To balance this curtailment of pecuniary interests, we gave the Fellows a comfortable home, the advantages of good Society, a valuable Library, time for their own reading, and a position of high respectability; and what we found most attractive, a regular celebration of the services and ordinances of the Church. And even in Ireland, which presented very few and very imperfect materials for the construction of a College, we found a general willingness, and more than willingness, in men of high attainments, to throw themselves heartily and zealously into the work upon these conditions, and even to sacrifice for it posts of considerable emolument. From the spirit now prevailing in the Universities and the Church, I cannot doubt that our Fellowships, though charged with the duties of teaching, would in England be sought with avidity by men of the highest capacities.

I must add, that the effect of this disinterested principle upon all parties and teachers was very remarkable. The affection evinced to the boys by all the Masters, without one exception, was perfectly singular. And the respect felt in return by the boys was equal. It armed the Masters with a moral power, which was irresistible. And if our object contemplated nothing beyond the introduction of this principle into education, I should think it worthy of almost any sacrifice to achieve it.

2. We tried the effect at St. Columba of carrying out

the whole Church system as laid down in the Prayer Book. For instance, instead of a few short and mutilated prayers at morning and evening, the boys attended twice a day the full service of the Church. It was an experiment; and we ourselves were doubtful of the result. But after a trial of three years upon a collection of boys comprising minds of every class, and age, and several of them of the most unpromising disposition, we were so completely satisfied with the issue, that we deliberately resolved that it must not be altered. We found that by securing a reverent performance of the divine service, by teaching the boys music, and to take the part assigned by the Church to the congregation, by providing an excellent organ, and by placing divine worship in a prominent light, as occupying the first place in our thoughts and duties, we created not irreverence but devotion, not a dislike for public worship, but a fondness for it. And in all the inquiries I made of parents, (and I made them with no little anxiety,) I never heard of one instance where it had impaired reverential feeling, or had become a subject of complaint even with the youngest; but anecdote after anecdote of its singular efficacy in improving their tone of mind, and inspiring religious habits.

Upon the same principle the system of the Church was as far as possible applied to every part of the education. Boys were punished not by being confined to Chapel, but by being excluded from it; and scarcely any punishment was more dreaded. Not only was their religious teaching full and definite without controversy, but every regulation was as much as possible referred to

some principle laid down in the Prayer Book ; so that when they should come out into the world, and there meet the system of the Church still more developed, instead of being surprised or indisposed to it, they would recognise it as something with which they had always been familiar.

3. Instead of being placed under an individual, they were placed under a body organized as much as possible upon the model of our own Collegiate bodies in the Universities. There were of course internal differences, arising from the different objects of the two classes of Institutions. But assuredly one cause why our education has been hitherto defective is, that it has been carried on by individuals, who cannot in themselves exhibit that perfect character which ought to be placed over the young, as embodying the spirit and authority of the Church ; who will impress, like Dr. Arnold, their own peculiarities and bias instead of the principles of the Church ; whose death or departure will cause a fracture in the continuity of the system, and perhaps its complete change ; and who must absorb so much authority in themselves, as to leave the inferior teachers (as is too often the case) objects of comparative contempt to the boys, and therefore incapable of educating them. Our experience here again proved that although the Head of the College must be armed with more absolute power than is required in our University Colleges, still the Collegiate form is of infinite value, and that it is one of the most important means both of producing reverence and diligence in the young, and of inducing men of eminence and talent to throw them-

selves into the work. And we wished to exhibit this fact as a model to other schools.

4. At a time when the members of the Church generally, minds of the most opposite stamp, are beginning all alike to feel, that if we are to grapple with the difficulties of our position, and especially with the education of the masses of our population—if we are to cope at all with the reviving energies of the Romish Church,—we must provide some organization analogous to hers, though free from her corruptions; some places where Clergymen and others may live together under rule for the purpose of undertaking the many offices, and offering the many helps, shelters, and refuges which the full duties of the Church require; and that to do this we must extend our Collegiate system—at such a time, and when restless minds were looking with longing and curiosity for the developement of some such system in the English Church, as the only alternative to save them from lapsing into Romanism, we did think it of the utmost importance that the experiment should be made, and made in one particular province, where it was most likely to succeed, and in that shape, which probably it must always take to be safe from the danger of extravagance, a school for education. Within the last few years the number of abortive or imperfect efforts made to create such institutions has been very great. If I might venture to say it without presumption, none seem to have been framed with a right organization, or upon the models of old Church institutions, with sufficient care. I cannot look without great anxiety to the creation of such bodies with any original malformation in them, or

to their subsequent failure in consequence. And the importance of exhibiting true and correct models for our new Colleges both in this country and in the colonies, occupies a prominent place in the present plan.

5. I may venture without presumption to say, from the experience of many years as a College Tutor, that there is something radically defective in the present classical education of the country, whether public or private. Young men come to Oxford even from our first public schools, far worse scholars than they did formerly. Their Latin and Greek scholarship (the fact is undisputed) has lamentably deteriorated. They have not compensated for this by any superior information in more modern accomplishments. And if some few who possess talent become eminent, the great mass are sadly deficient. I am sure I shall be encouraged by your authority in thinking, that the maintenance and improvement of sound classical scholarship is of vital and paramount importance; that there can be no education without it. It has failed, I venture to think, from the neglect of our old habits of constant and habitual *composition*; from the introduction of a variety of studies, which only distract the attention; from condescending to popular tastes; and from confining the attention of Masters to one or two promising minds, likely to bring credit and numbers to the schools, instead of drilling all alike in strict accurate grammatical habits.

The cause of these mistakes lies deeper, it would seem, than in temporary accident. It lies perhaps in the fact, that the Masters in our present schools, especially in

private schools, from the nature of the system, undertake their work as a labour, from which an income is to be gained, and which is to be escaped from as soon as possible. For the same reason they are compelled in a great degree to follow instead of leading popular opinion, and to consult rather brilliancy of effect in a few, than a steady, but perhaps slow and imperceptible, improvement in the mass. One of the most remarkable points in the system of St. Columba's, was its effect upon the idlest and dullest boys, those who came to us by the confession of their parents almost incorrigible. I have before me several instances of this. Of one boy whom nothing but necessity induced us to admit, and who was the torment of his family, a very eminent personage told me that the parents had come to him to express their deep gratitude, that the boy in less than eighteen months had become totally different, and was now the comfort of their home. I could multiply many cases of the kind extending over the whole school. They were produced by the watchful parental spirit, with which the whole education was conducted, and which laboured with equal earnestness for all classes, and to form strict and accurate habits in all alike.

6. This remark however rather trenches upon another point. It is true that boys ought to be educated in a large school, which may be to them a little world, in order to prepare them for the trials of that larger world, in which they will have to fight their way. But this should assuredly be balanced by more of domestic and parental control, than at present prevails, or can prevail in our large schools. To find, as I found the

other day, a boy brought up under high-principled parents, acknowledge that at one of our first public schools, which the greatest pains had been recently taken to improve, there was no kind of depravity which was not practised, and which he had not learnt—to hear another case within the last few months of a fine boy being literally, without exaggeration, *worried to death* by his companions, because he refused to be guilty of some horrible profanation; to recall other most painful and shocking facts which have become notorious elsewhere—to add to this the general repugnance and dread, which religious parents feel at plunging their children into such a fiery trial—and to contrast the comparative purity and simplicity of character of those who have been educated at home, with the premature deterioration of character in others; all this, together with the personal knowledge of what our best public schools are, and must be, on their present system, have compelled the conclusion, that in the point of general discipline and management, as well as in other respects, a system of public education ought to be framed, which without undue control, allowing boys the liberty required to form their character, and guarding against any thing like an attempt at unreal and impossible perfection, may still save young and tender minds from most of the fearful trials to which they are exposed. Our dormitory system at St. Columba's, the regulation of meals, the constant communication of the Fellows with the boys in their amusements as well as in their studies, the whole tone and spirit of the superintendence, though it did not of course exclude all evil, yet did exclude much.

It enabled us to discover and eject it when it appeared. It brought to bear upon the creation of a pure and healthy moral atmosphere the feelings and affections which most win upon the nature of boys. And the effect was so striking, it was testified by so many parents, and independent and reluctant witnesses, that the duty with the hope of endeavouring to extend the system, hangs upon me like a load. I cannot shake it off.

7. Lastly, independent of the improvement of education for the higher classes, there is another question pressing upon the Church at this moment, and to which as yet no answer has been given. How can it educate the lower classes; educate the masses of our great towns, and manufacturing districts;—educate, not merely instruct them; that is, not merely enable them to write and read, which by the confession of the best minds has done and can do but little good, but bring them up in a reverent, obedient, conscientious religious spirit. If a certain system is necessary to produce this in the children of the higher classes, it must be equally required for the poor. Our National Schools have not produced it. Our plans of united education instead of producing must inevitably destroy it. All inquirers into the subject are attracted by one spectacle, the schools of the Christian Brothers both abroad and in England. And their admirable working (admirable with the exception of their erroneous religious teaching) depends on their placing over the children a body of ministers of religion, living together, exhibiting and obeying the commands of their Church in all things, and devoting themselves to the task of education as to a work of Christian love without

thought of remuneration, contented only with obtaining a necessary support. If such a system could be introduced into the English Church, cleared from the faults and dangerous associations with which it is connected in Romanism, we might hope to educate properly the poor of our Church. But to realize such a work three things are necessary. First, Funds, not such as are precarious and dependent on annual subscriptions, but drawn from some permanent source; Secondly, a model for the rule of life and association; and Thirdly, some external control to stimulate and keep them in order, as well as that Episcopal authority to which of course they would be subjected.

No one has yet pretended to point out how these wants are to be supplied. Is it too great a hope to cherish, that if a College like St. Peter's could once be established for the higher classes, the surplus emoluments might be applied to the creation and maintenance of such analogous institutions for the poor,—that it might supply (*mutatis mutandis*) a model easy to copy, and might exercise a salutary influence over them, as many Colleges in Oxford are entrusted with the Visitorship of Grammar Schools? Our calculations and our experience in Ireland satisfy us, that at the rate of 100*l.* a year, which would be considerably less than at most of our first public schools, each boy above sixty would give us a surplus profit of at least 50*l.* a year. Looking to the rapidity with which schools increase which have once obtained a name, and to the number and position of persons whom we can hope to interest in the cause, in

a very few years we might hope to have our number of 200 completed, which number we should never exceed. And with the surplus income derived from them, what might we not be able to do for the work of the Church in Education, especially if more Colleges could, as they probably would, be reared upon a similar plan?

I confess I can discover no means but this of supplying these wants. And this object alone would compel me to make almost any sacrifice to obtain it.

With these deep-rooted convictions, strengthened every day by the concurrence of others, I only waited till materials unsolicited were placed at my disposal, so valuable and important, that they might justly be considered as an intimation from Providence to attempt the work. This took place a few weeks since. The late Warden of St. Columba came to England. He had been really its creator and animating spirit. He had made extraordinary sacrifices for it, and appreciated it as I did. He did not quit it without a most painful struggle, and without necessity—the necessity of consistency and principle. I had followed him in all his proceedings from first to last, not only with entire concurrence and sympathy, but with the warmest admiration and reverence for his character, the equal of which I never met for its singular union of all those opposite qualities required for such a work.

More than one person I knew were ready to place themselves under him, and undertake the offices most difficult to fill. And on inquiring for sites, Radley Hall presented itself, offering great advantages for the present,

and a permanent locality ultimately when we should be prepared to build.

We calculated what would be needed to fit up and furnish the house, to raise temporary but decorous buildings, capable of being re-erected on a permanent site if necessary, for a School Room, Hall, Chapel, and Dormitory, without which we could not properly develope our system, to support its expenses for a year or two, until they were covered by emoluments from a sufficient number of boys ; and to command such a sum as would enable us without anxiety to meet the current and incidental expenses of such an establishment. And after consulting architects, we thought that if £5000 could be attained soon from our friends, we might safely commence the work. This indeed would not allow for the formation of such a Library as we possessed in Ireland, but it might provide what was absolutely necessary.

Although I knew the many calls now made upon Christian charity, I did not hesitate to say, that I would place the plan before those whom I could venture to apply to, and that we must judge by the result, whether Providence intended we should proceed. And our plan of proceeding would be as follows :

Mr. Singleton and myself must undertake the whole responsibility and management at the commencement.

It will be necessary for some one to perform the duties of a Founder in drawing up and imposing Statutes on the body to be placed in the College. And unless some one individual comes forward to adopt the plan and make it his own, I must enable myself to fulfil this

office by monies collected in small sums from personal friends.

I purpose to take the same regulations substantially as were originally laid down for St. Columba's in Ireland, omitting what relates peculiarly to Ireland : and borrowing the exact language of the Statutes of Exeter College, the working of which is, I think, satisfactory, and which as a foundation subsequent to the Reformation, offers the most obvious example to copy.

The Bishop of the Diocese has consented already to act as Visitor, subject to his approbation of the Statutes. I should place at Radley at once Mr. Singleton as Warden, and six Fellows, as in Ireland : three for Latin and Greek, one for Mathematics, one to act as Precentor, and one as Chaplain to undertake the management of the servants.

As the number of boys increased, the number of Fellows would be increased, so as to command the whole field of education.

The internal discipline and arrangement would be the same as at St. Columba's in Ireland, *mutatis mutandis*.

We should then select five eminent men, holding high positions in the Church and the country, and ask them to accept the office of Senior or Honorary Fellows, giving them an opportunity of always taking a part in the internal proceedings and management of the College and its Funds, without paralyzing and embarrassing its movements, or destroying its independence by interferences from without. Such an Institution requires some power from without to support, to check, to assist, and to cor-

rect it ; but this external power must also be a part of itself, and placed within the body. This plan has been well considered by others, and appears to be the only way of meeting the difficulty. A College under a Committee, or a body of Governors, can never flourish.

The Warden would begin with receiving 250*l.*, the Sub-Warden 150*l.*, and the other Fellows 130*l.* a year.

As soon as we had defrayed the expenses of building and providing what was required to develop the system, it would be for the Warden and Fellows, and chiefly for the Senior Fellows, to apply any surplus, as soon as possible, to the creation and maintenance of similar Institutions for the poor. And this would be an unvarying principle. One scholar in ten would also be taken gratuitously, and elected from the families of poor clergymen and widows.

It would be an important part of the system to train up a body of poor boys as servants, giving them a good religious instruction, and fitting them for a variety of useful offices as they advanced in life.

This outline is perhaps sufficient to give some general notices of the plan. And it is not desirable to embarrass it with too much detail at first.

I have placed it already before a few friends, who cordially approve it, and promise to give it all the support in their power. The more we reflect, the more we are convinced of its necessity, and the more faith we have, that Almighty God will in His own good time raise up the means of carrying it into effect. It has been a great privilege to place it before yourself ; and I should

feel it indecorous to add another word, beyond the expression of our deep respect, and our combined gratitude for the permission you have given me to address it to you.

I have the honour to be,
Rev. and Dear Sir,
With great respect, your most obliged
and faithful humble servant,
W. S.

*Exeter College,
May 10, 1847.*

THE following Address was delivered by the writer at the opening of the College of St. Columba, in Ireland, April 26, 1843. It is now reprinted, because, with the exception of those parts which relate peculiarly to Ireland, it expresses the spirit, object, and principles of that system of education, which it is intended by the blessing of God to pursue at St. Peter's: and expresses them better than the writer could do by any repetition of the same ideas.



ADDRESS.

DEAR MR. WARDEN,

IT was only a few minutes before we assembled here for our morning prayer that it occurred to me to ask permission of the Governors, my colleagues, as I now ask permission of yourself, to address a few words to you, and your brother Fellows, at this moment so full, to us all, of solemn and affecting considerations.

It has pleased Almighty God, of His great goodness, to grant to those who undertook the foundation of this College, the object of their labours and prayers for more than two years past ; and to have established it thus far upon a basis, and under circumstances, which, if human eyes may dare to judge, seem to betoken His blessing upon the work, and to promise its happy consummation. And they are now about to leave you for the first time, having placed in your hands much of the power which they have hitherto exercised ; and trusting you to Him, “the Keeper of Israel, who neither slumbereth nor sleepeth^a,” to guide and protect you in your new and responsible duties.

I did wish, as one who had spent the greater part of his life in a Collegiate society like your own—as having owed to it, under God’s good Providence, the greatest blessings—and on preparing to return to it immediately

^a Psalm for the day, cxxi.

as to a home, in which, from the time I entered it, I can scarcely recall an angry or bitter word of brother against brother ;—I did wish, and I knew you would indulge to me, an opportunity of suggesting, especially to the younger members of this Society, some of the chief advantages of their new position, and some of the modes which might preserve them in that unity and concord, and brotherly love, without which the whole fabric of this Institution must fall to pieces. This was all that I originally intended.

But now that I am standing before you, other things occur to me, which it is right for a variety of reasons that you should hear from some one of the Governors, in a more formal and public way than they could express by private conversation, especially in the hurried circumstances under which we have hitherto been placed ; and though they would come, if time allowed, with far more propriety from other members of the body, yet rather than that they should be wholly omitted, I will take upon myself the responsibility of stating them, knowing that we have all acted hitherto with one heart and one mind, and endeavouring to say nothing which they would not approve and sanction.

I cannot begin without first offering up to Almighty God our most humble and hearty thanks for His many mercies vouchsafed to us, not only in permitting us thus far to witness the realization of this great work, but in guiding us through difficulties ; in overruling us by His providential arrangements, so that even against our wishes and intentions it has been finally commenced upon a spot and under prospects which we now recognise to be full

of advantages ; in preventing us, by circumstances which at first seemed disappointments and vexations, from laying our foundations on too narrow a plan ; in strengthening and enlarging our work by every delay and check ; in preserving us from any disunion or relaxation of interest ; and in finally bringing together, to undertake its first execution, a body of His servants, such as twelve months back our most sanguine desires could not have dared to anticipate. May He who only can “ build the house,” and “ keep the city,” accept from His unworthy servants this public acknowledgment of His great goodness ; and may His past mercies encourage us to labour in this work with still more earnestness, and more faith.

Next to this, the first and chiefest thought in our hearts, it is natural to remember at such a moment those human instruments of His will, to whom this Institution owes its first origination, and to name them with honour and gratitude, even though the present unhappy and distracted state of the public mind may have prevented them from taking as yet a part in its completion.

We are bound openly and unaffectedly to acknowledge, that if this great work shall prove a blessing to this Church and Empire, the praise of it, under God, is primarily due to those whose zeal and energy first endeavoured in recent days to convey the Gospel to the Irish people in their native tongue ; and who constructed for this purpose the machinery of the Irish Society. Without alluding to improvements which might be suggested in the operations of that body, as of almost all our modern societies, and which would bring our religious associations

more into conformity with the system of the Church, and under stricter subordination to regular ecclesiastical authority, it is sufficient to declare, that the sight of the work wrought by the Irish Society among the Irish peasantry by means of their own native tongue, first impressed on our minds the necessity of undertaking this supplemental work ; and that one of their most respected and zealous agents, the Rev. Mr. Moriarty, Curate of Ventry, was the first person in whose heart God put the thought of realizing it. By Mr. Moriarty it was suggested to that Nobleman^b, who has now been repaid for all his exertions by placing you with his own hands in that chair. With Mr. Moriarty it was sketched out in its general outline by two other Governors, seated, as I can well remember, on one of the wild Atlantic cliffs of that desolate but interesting coast, where he has gathered round him 400 converts, and is training them in the principles of the Church : while on the one side he pointed to the Blasquet Islands, where the light of God's Word was just then beginning to penetrate among a grateful peasantry ; and on the other, he called up from every cabin and rock some anecdote of ferocity or superstition tamed by the all-powerful spell of the Irish language. And it was on that spot, with that Clergyman for its chief director, that it was at first intended to establish the present Institution, though on a far humbler scale, and with far less powerful instruments of good, than Providence has now placed within our reach.

It is right that we should pay to such men this tribute of our gratitude and respect ; and whatever unhappy

^b Viscount Adare.

prejudices may exist at present to prevent their hearty co-operation with us, we trust that, within these walls, their names will never be mentioned without praise and honour: and that so far from meditating any opposition to the Irish Society, as we understand has been supposed, we shall refuse, as we have refused already, assistance offered to ourselves at their expense, and regard ourselves as workers in the same vineyard, under the same Divine Master, though in different portions of it, and upon a different plan.

Next to them, Mr. Warden, the gratitude of the country and of the Church is due (as an Irishman you will rejoice to hear it) to an Irish Nobleman^c, and to the two members of his own family^d, whose unavoidable absence we have deplored on this occasion, so full to them of the deepest interest. That Nobleman is present, and, therefore, I will not trust myself to speak of him; but if any pledge is wanting to the Heads of the Church, and to the country generally, that the work which the Governors have commenced they will prosecute to the last, faithfully and unshrinkingly, it is to be found in the patient, unwearying energy, with which that Nobleman, as their President, has laboured in it from the first moment; sacrificing to it, not money merely, which any one might give, but time, and labour, and domestic enjoyment; and increasing in hopefulness and devotion to it, with every delay and discouragement. I will not pain him more by further alluding to him; but

^c Viscount Adare.

^d The Earl of Dunraven, and William Monsell, Esq.

when you are called on to pray and to give thanks for the first and principal founder of this College, you will know whom to name.

I trust also, that it is no idle superstition to feel pleasure in the recollection, that so many of our preparations for this great work have been matured within the walls of the University of Dublin; that we have been honoured by the sanction and co-operation of the Rev. the Provost; that the Regius Professor of Divinity is one of our own body; that the first stone of our plan was laid within Trinity College, by the foundation of our Irish Scholarships; that yourself, Mr. Warden, with others of the Fellows, were there educated; and that the individual among ourselves, to whom we are most indebted for framing the details of the system, is himself a Fellow of that College; and drew up our statutes, and adapted our forms after the models of that Society.

It has been one of our maxims throughout, to build upon old foundations, and to graft on existing institutions. For this reason, it was a subject of congratulation, that we were permitted, during the holy season just passed, to meet so often in the Chapel of Trinity College, as the fittest place in this country where God's blessing might be invoked on a new school and seminary for religious and useful education. In this spirit we purposely assembled there once more on the morning of our taking possession of this place. And the same feeling of filial respect will, I trust, never be eradicated. Let us pray, that the mutual interest and affection which binds together the great public schools of England to its Universities,

may bind us to the University of Dublin, and that, although our Institution as yet is weak and young,

“*Parva sub ingenti matris se subjicit umbrâ,*”

it may be recognised as springing from one and the same root of the Church; and never have occasion to add the lamentation,

“*Nunc altæ frondes, et rami matris opacant,*

“*Crescentique adimunt fœtus, uruntque ferentem.*”

It is also natural, Mr. Warden, to give utterance to thoughts which have pressed so heavily on our minds, as well as upon yours, for many days past; when the objects, and duties, and responsibilities, and dangers, and blessings, involved in this great work, have come before us in a more startling shape, at its first visible realization. It was not as a mere form, but as the natural expression of such our common feelings, that we all desired, as our first act within these walls, to meet together for divine worship, and to commence at once that regular service, which, I trust, will never fail morning or evening, while you remain as clergymen within them. In the same feeling, we could not bear to admit you into your present office, without a solemn invocation of God's blessing upon our past and future labours. And now, when we are about to part from you, these thoughts, you can well imagine, are crowding on us still more heavily.

Those who designed this work were, in the first place, most painfully impressed as Irishmen and as Christians, with the state of this country. They compared the manifold gifts which nature has showered upon it, gifts of soil, gifts of climate, gifts of high intellect, and warm

affections, with its impoverished, distracted, and tumultuous condition. And when they remembered the period in its history, when the light of divine truth, and of deep learning, was preserved alive upon these shores, amidst a thick surrounding darkness, and broke forth from hence to enlighten Europe, they felt that such a melancholy contrast could only be explained by some fatal ignorance or grievous criminality on the part of its governors—meaning by its governors, all those who, whether in the Legislature, or the Church, or the Magistracy, or as masters of the soil, are responsible to Almighty God for the well-being of a people. They deemed it the first duty of the British Empire to wipe out this blot upon its fame; and to endeavour, by every means in its power, to restore Ireland to that state for which Providence would appear to have designed her. They thought that no unexplored region, no savage hordes, not even the offshoots and colonies of Great Britain, melancholy as their condition may be, cried out so imperatively upon Christian benevolence, “to come over and help them,” as Ireland, an integral and vital part of the central Empire. While the fountain head was left turbid and trodden down by every passing foot, they thought it idle to waste labour in filtering, at a distance, the tainted streams of population which are issuing from it daily over whole continents. When they witnessed the fearful outbreaks, which so recently have alarmed the most hardened economists, in the manufacturing districts in England, they remembered that perhaps one-third or more of that dense and fermenting mass of misery and vice had poured itself there from

Ireland. When they turned to the increasing pauperism, the diminished wages, and comforts, and virtues of the English agricultural labourers, they recognised in a great measure the effects of an immigration of mendicancy from Ireland. When they turned to the Church, to which only we can look for the salvation of the country, they saw every blow that palsied its energies first struck in Ireland; there its Episcopacy mutilated; there its revenues alienated; there its deadliest enemies encouraged; there its cathedral and parochial systems curtailed instead of enlarged; there the very fountain heads of life and truth poisoned in the wells of education. If there had been no Ireland, on which, with some show of necessity, such acts could have been attempted, they never would have been dared in England. When, as the cause and consequence of such acts, they saw the legislature paralysed, and impotent either to proclaim truth, or to spread the Gospel, or to educate the poor, or to assert its highest functions as a minister of God—compelled to deny its own membership with Christ's Catholic Church, if not its own Christianity, and to propose as a compromise for peace, measures which can only encourage heresy, and schism, and unbelief; instead of imputing such acts as crimes to individuals, they recognised in them the stern necessity, under which every hand that attempts the representative government of this Empire, must be chained down, so long as a foreign communion is master of the population of Ireland. And when they looked abroad upon the whole earth, and saw what England might become to it—what Providence by its innumerable bounties has called on her to become—as the bearer of

God's message to the heathen, and the swayer of the destinies of nations ; and instead of light and truth issuing from her, as from a sanctuary of the Gospel, when they beheld discord and dissension, false prophets and teachers of error, so that the very thought of our possessing religion is scoffed at by the heathen—once more Ireland rose before them as the strong hand and arm, which an intrusive spiritual power is now wielding over the forces of the Empire, to strike it dumb, to fetter its movements, to effect its dismemberment, and to blot out its existence as a nation. On every side, Ireland met their view. It is the black and yet the brightest spot in all the prospect ; the Achilles' heel of the British Empire ; the point most vulnerable by an enemy ; and yet the seat and centre of its greatest power, full of hope and strength to carry us on in the race of a noble and holy ambition, if its wounds could once be healed. And, therefore, not in that vague and quixotic restlessness, which spends itself in dreams of distant benevolence, but as confining their labours humbly and modestly to the spot nearest to themselves, to their own duties, and their own homes, they resolved to devote all which they could devote, to the cause of Ireland.

And in selecting the foundation of this College, as the first great work to be accomplished, I do assure you, they did not act hastily or thoughtlessly. It was after making a circuit of nearly the whole of Ireland, crossing it again and again, personally examining the various districts where the peasantry are now beginning to listen with joy to the ministration of our Church, (rather I should say, of their own old native Church,) in their

own old native tongue, that the idea of this Institution was framed by them. It was at Kingscourt in this neighbourhood, that, as an Englishman, I myself was first amazed by the power of the Irish language; at Achill, that Lord Adare first announced his intention of founding it; at Ventry, that it first took a definite shape; at Kilgarvan and Abbeyfeale, and Cape Clear, well known centres of the operations of the Irish Society, that we carried on personal inquiries on the subject, circulating our queries among the clergy from whom we could hope to obtain assistance, and consulting not only persons most experienced on the subject, but the old history of the country, and the documents of various religious societies, to which access was kindly afforded, and from which a large body of extracts has been made, full of the most curious and valuable information on the present spiritual state of Ireland. I mention these things, Mr. Warden, that those who have thrown themselves with so much trustfulness as yourself into the execution of this great work, may feel more confidence in at least the thoughtfulness and earnestness of those with whom you have resolved to act. And it is the best reply to be made to a rumour industriously circulated, that our object has been, not to cultivate in a future clergy the Irish language, but to train them up generally in a new system of education. In the name of my brother Governors, I beg to give to this rumour a most peremptory contradiction. We do hope that this College will be available for much other good; for inculcating God's holy truth, and encouraging attachment to His holy Church, in addition to its paramount

object of enabling the Gospel to be preached in the Irish language. But if, My Lord, the President of our Body were now conveying to you our most earnest and solemn injunctions, they would be, I well know, to place this object constantly before your eyes, to allow nothing else to interfere with it; and though it would be idle to insist that every member of the College should be compelled to learn, what in some cases might interfere with their necessary studies, or be useless to them in their particular professions, to insist upon it, at least in all the scholars on the Foundation, and to encourage it by every means in your power, in all whose position, either as landlords or as clergy, will hereafter bring them into contact with the peasantry of their country.

Although the sons of English gentlemen will probably partake in the advantages of our education, yet this College is a College for Ireland; not only the language of Ireland, but every thing which can bind its rising generation to its interests, its soil, its ancient recollections, its future hopes of peace and good, must be here brought round them, and impressed upon their hearts. It will not vulgarize the tongue of an Irish gentleman, to teach it the old language of his native country. It will not detach minds from England by attaching them to Ireland, if they are united in one Church. We have the highest authority of experience to assert, that to bring the people into the bosom of the one Church of England, by means of the language of Ireland, is the most effectual means of binding them to England in loyalty and affection, and ultimately of diffusing the English language over the whole population. So it has been found in Scotland.

And the more we can gather round this country the concentrated affections and energies of all classes of its people, as members of one Church; the more that the Irish gentlemen and the Irish peasantry are devoted to Ireland, and proud of being her sons, the happier it will be for England.

And here, before I pass on, it is necessary to make one observation. It has been said, that the object of this College is proselytism, and that proselytism is but another name for throwing fresh firebrands of religious discord among an inflammable population. In one sense of the word, I trust that no idle hope of conciliating opponents, or of obtaining a valueless support, will ever induce us to shrink from acknowledging this charge to be true. Our object is proselytism. It is our first thought, our daily prayer, the hope which has animated us in our past labours, the greatest reward which the Almighty could bestow on them, to see this nation brought once more by His holy Word into one flock, and under one Shepherd. It is to aid in recalling this nation from darkness to light, from falsehood to truth, from a foreign communion to the bosom of their own ancient Church; from schism and dissension to the true faith; from sedition, and malignity, and bloodshed, to that loyalty and mutual affection for which nature has formed their hearts: it is to aid in this blessed work that the clergy require the knowledge of that tongue, which acts like a charm upon this people, in winning their affections, and dispelling their prejudices. God forbid, that in daring to undertake a work of religious education, we should succumb to that maxim of infidelity, that "no

man is his brother's keeper," or bound to interfere with his religion; that we should be so ignorant as to deem it possible for peace to be preserved without truth, or truth without unity in the Church, or unity without proselytism! God forbid, that, as Christians, we should repudiate the last solemn injunction of our Lord, to go and preach the Gospel unto all nations—that is, to make proselytism the very badge of our Christianity!

But there is another sense of the word proselytism, in which it is as far from our object as irreconcilable with our principles. If it means that the members of this College, and those educated under them, are to commence aggressive controversies, and to intrude upon the functions of the parochial clergy, unsettling the minds of the peasantry, and withdrawing them from their present communion, by the artifices too commonly exhibited in religious rivalry—then, Mr. Warden, you are well aware, that no such thought can be admitted. To the Bishops and parochial clergy the souls of this people are entrusted, and none can have any right to interfere with their province, or to usurp their duties. The first great breach which Rome made in the Apostolical polity, and thus in the Apostolical doctrines of the Church, was by trespassing on the functions of the regular ministry of Christ, and substituting self-created societies, and irregular missionary efforts, for a parochial system controlled by Bishops, and for the ordinary ministrations of the clergy. And perhaps no greater curse can fall upon a Church than to create within it, for religious objects, any machinery, however weak at first, which may ultimately escape from the control of the Church, supersede

its office, and originate a schism. That this sin may never be committed by us is our daily prayer. Your duties will lie strictly within these walls. Your missionary efforts will be confined to preparing and arming for that conflict, in which the Church must ever be in Ireland, those whom the Church may hereafter send out as parochial clergy, or who, whether rich or poor, as masters or as servants, may, by their position in society, be able to exercise a salutary influence on the minds of their countrymen, by exhibiting in their own lives the order and belief of our Church, and taking such a part in the spiritual improvement of their brethren as the Church may choose to commit to them. It is by such a spectacle—by living, not by arguing—that the conversion of our countrymen is to be wrought. Hereafter, indeed, we do hope to place you in the midst of property of your own, and to unite in your hands the regular parochial charge of it, with the interest of a landed proprietor; that the great experiment may be made of bringing to bear on the condition of this country, the united influences of a holy clergy and of religious landlords—the only combination of powers by which it can be rescued from its present evils. But until our funds enable us to accomplish this great object, your sphere of action must be limited. And the earnest injunctions of the Governors of the College must be laid upon all its members, that they abstain from trespassing in the slightest point on the duties of the parish in which it is now placed; giving their alms through the recommendation of its Minister; not admitting even your day-labourers to partake in the instruction which you will

give to your own domestics, without a permission from him; assisting, it may be, but only by his direction, in his schools, or in visiting his people; and not allowing our own daily service, which his Lordship the Bishop of the diocese has promised to sanction, to prevent such an attendance at the parish church as may evidence the grand principle of respecting strictly the parochial order and regular polity of the Church. At present, such warnings may appear needless; but it is in little acts that great principles are best exhibited, and great habits formed.

But this, Mr. Warden, has been a digression.

I was about to say, that the founders of this College, in framing their plan, did not confine their view to the Irish language. They looked still farther.

As soon as they saw the necessity of establishing a place of education for one object, they resolved to undertake the work on a scale and upon principles which would render it worthy the devotion of their lives, and an offering available to the service of the great Head of the Church, even when the Irish language should become extinct.

Few wants are more felt in Ireland than that of great Institutions, similar to the ancient public schools of England,—Institutions consecrated by their connexion with the Church, and with antiquity; venerable for their own dignity and influence; closely associated with all the higher ranks of society, and capable of infusing into the young that spirit of reverence and self-respect, which forms one of the most essential elements in education. The influence of such Institutions upon the tone and

temper of mind in the higher classes of Englishmen, is very remarkable : and, with all their defects, we owe to them, perhaps at this time, much that remains of the most valuable parts of the national character.

And the offering which it was proposed to make to the Church of Ireland, and, through it, to the whole country, was that of a great Public School,—Collegiate, not merely as a preparation for the University, but as placed under a Collegiate body ; and combining, as far as possible, all the advantages of the public Schools of England, with less expense, and greater facilities of access to the gentlemen and clergy of Ireland.

In one point, we resolved to depart from the plan of these old Institutions ; and to place the office of instruction in the hands of the Fellows ; distributing among them its different parts, and increasing their number with the number of pupils, so as neither to make their task a drudgery, nor to leave the boys without constant parental superintendence.

We thought that no spectacle would be more likely to train up children in the nurture and admonition of the Lord, than the presence of a body of religious men, living in a community under discipline in brotherly love to each other, and in willing subordination to their Head, upon a system such as was contemplated in the Colleges of our Universities ; devoting themselves to education not as a mean or mercenary trade, but as a great and holy work, worthy the sacrifice of a whole life, of the highest talent, and of the deepest learning ; watching over their charge as over the little ones of Christ ; and whether as a work of love, or as a penitential offering,

rejoicing in the privilege of feeding the lambs of His flock. And looking to the state of Christ's Church throughout the world, we could conceive no charge more full of interest to a religious mind, especially to those who understand the condition of Ireland, and are affectionately attached to it, than the minds and hearts of those, who, as soon as they enter into life, will be placed as Irish clergymen or Irish landlords, in the very front of that battle of the Church against its enemies, which is thickening round us as the last days seem approaching.

That they might understand the education of gentlemen, it was an essential condition that they should themselves be gentlemen ; that they might inspire their charge with those habits of manly modesty, of courtesy and refined taste, of self-command and self-sacrifice, and elevated sentiment, which constitute the character of a gentleman ; and which form the most congenial soil for the growth of a still higher spirit, the Spirit of the Gospel.

We desired (and rather than fail in this object, we would beg through the towns of England) to surround those who should devote themselves to such a work, not with luxury or emoluments,—far from it,—but with such outward circumstances as may impress the minds of the young with the real dignity of their position, and the respect due to their character. It is through the eye that the young are educated, far more than through the ear. And reverence to their teachers, under God, is the first lesson which they must learn. And though, as yet, we cannot place you in a building of the character and magnitude which we hope ultimately to raise, nor create an

atmosphere of antiquity, from the immediate associations of this spot, yet we may bring round it such decent refinements in habits of life, such a sober solemnity in the service of God, such little forms and ceremonials in daily customs, as have been made familiar by long usage in other similar bodies; and such a connexion with the first ranks of society in this country, as may daily remind the young, that they are living under the shadow of a great Institution, and may divest it of the rawness and poverty of newness, so destructive to the solemnizing influences required by a religious education. Among other things, the splendid munificence of the Lord Primate has enabled us at once to lay the foundation of a valuable Library for your use, which will bear his name, and perpetuate the memory of a Prelate, without whose protection and control the College could never have been founded; and we cannot doubt that other benefactors will arise to contribute to this most important provision for your work. Other friends, whose wishes accord with our own, have made gifts to the College, which assist our general object. And that which we value especially, one hand in particular, which refuses to be known, has already dedicated for it a portion of an intended Service of Plate for the Holy Communion, which, by its surpassing beauty and magnificence, will express, even in such a temporary Chapel as we shall be compelled to use at present, our desire, that the first and central point of our whole system should be laid in the love and fear of God, in His worship in His holy Temple, and in hearing and receiving His holy Word

through the preaching of His Church, and the ministration of His Sacraments.

You yourself, Mr. Warden, and your brother Fellows, have anticipated our wishes, in desiring that such thoughts should in no way interfere with that simplicity of life, that self-denial, and those hardy habits, which, to be encouraged in the young, must be exhibited in their teachers. You have thought that you could not better commence the work of education, than by cutting off luxuries from your own table ; sharing with your charge in common meals in a common hall : confining your remuneration to the supply of necessary wants ; restricting yourselves in personal indulgences ; placing yourselves under a system of subordination and laws, and exhibiting a willing obedience to the commands of the Church, praying when she bids us pray, fasting when she bids us fast, and rejoicing when she bids us rejoice. In all this, you have more than realized our first and most anxious wishes. We are not afraid lest such acts of obvious duty should be confounded by good men, even in this country, and in these days, so open to misrepresentation, with errors which we all alike should join in reprobating : and others we cannot seek to conciliate by a compromise, or abandonment of principle. It is as sons of the Church of England and Ireland,—loving it, honouring it, and desiring most heartily to serve it,—that we have undertaken this work. As her sons, we intend, under the blessing of God, and the control of her Bishops, to carry it on. In her spirit and her laws we propose to educate those who are entrusted to us, fully, fairly, and

unshrinkingly,—praying God to have mercy, and to forgive those, who by thoughtless rumours, or unkind jealousies, are scattering dissension and alarm throughout the land; and beseeching Him also to preserve us from either giving needless cause of offence to our weaker brethren, or through any fear of man, from abandoning the way of His Commandments. But the fittest way to prove that we are not acting in imitation of a foreign Communion, is rigidly to obey our own; and the most effectual power to guard minds from the fascination of a false Church, is to exhibit the full picture of the true.

And in framing our system of education as for a School of the Church, it has been a great gratification to the Governors to be assured of your hearty concurrence in their fundamental principles.

Whether your authority over your charge is derived from their parents, or from the Church, we know that you will teach them to recognise it alike as of Divine origin; and to reverence, and love, and obey their God, by dutiful and willing submission to His appointed ministers.

You will raise up their eyes especially to their own venerable Church; exhibiting to them your whole system as its handmaid, under the spiritual control of its Bishops, and keeping before them constantly Episcopal authority as the great bond of its unity.

You will accustom them to regard the public worship of God not as a school discipline, but as a blessed privilege from which it is a punishment to be excluded—preserving in them a reverence for the house of God; instructing them in choral music, that they may all take

a part in the service; catechizing them every day carefully in the Scriptures; requiring them to commit to memory large portions of them, the Psalms especially, and, where it can be, in the Irish language; enforcing the regular performance of their private devotions; watching over them most carefully in those moments, when they are most likely to be tempted to wrong; and educating them, in one word, as baptized members of Christ's body, and heirs of the kingdom of Heaven.

Next to this, we have attached the greatest importance to the right cultivation of their minds, by classical literature, and mathematics, preserving them at the same time from those contaminations to which they would be exposed by a promiscuous acquaintance with heathen writers. It will be easy to convey to them a variety of useful information on other sciences and subjects in their leisure moments. But the basis of their instruction must be laid in sound scholarship, and an accurate knowledge of the Greek and Latin languages. Experience has shewn that no substitute can be found for these in opening and exercising the mind. And any present neglect into which they have fallen, must only make us more firm in cultivating their study.

We know also, Mr. Warden, that your own affectionate and parental disposition will interest you in a most important part of their education—their amusements: that you will encourage all hardy and manly sports, and communicate with us, that we may provide for them, as we shall do unsparingly, every thing which may feed, and improve, and invigorate their minds, in their relaxations, as well as in their severer duties;

remembering that the minds of the young are tender, and incapable of continued exercise, and receive far deeper impressions for good or for evil, in their amusements, than in their labours.

The peacefulness and retirement of this place will enable you to allow them much freedom, without the risk of those temptations to which a populous neighbourhood is subject. And such a freedom, with a system of self-government among the boys, administered in a general spirit of high-toned feeling, and in accordance with a little code of laws of their own establishment, is one of the chief features in the great public schools of England, which make them such an admirable field for the formation of character, by the early practice, both of command and obedience. And this we must study to imitate.

And while they are taught that the first duty of those who are placed in elevated positions in society, is to sacrifice themselves for the good of others, and to make themselves independent of luxuries and indulgences, they must also be strictly habituated to those decencies and courtesies, and even refinements of life, which tend to maintain the character of gentlemen.

We trust also, that they will be here taught, not only to love and be proud of their country, by being instructed in the brightest periods of its ancient history; and interested in the numerous antiquities which surround this spot; but to love and be proud of the place of their education; and to return to it, and to yourselves, in after life, with the same affection and respect, which bind together those who have been educated in the old institutions of England. "The child is father of the

man ;” and it is a dreary and deadening thought, when the child cannot look back to the parent with gratitude or honour—when the maturity of our life is severed from our youth, and bears with it no soothing recollections of greatness, happiness, and goodness, in the influences under which it was first reared.

And it was, among other considerations, to ensure such an object of salutary influence, and permanent attachment, that we desired to make this Institution a College. We knew that in this form, its working would not depend upon any individual ; that it could be handed down unaffected by the lapse of generations ; that the young would thus see the image of that Divine power, under which they are to live, more clearly exhibited, than in any single head,—that the defects of one instructor would be supplied by the excellencies of another,—and that a division of labour would prevent the evils of drudgery, and provide more adequately for the whole field of education. And we thought also of yourselves—that you would be supported and encouraged by mutual assistance, elevated by your social position, more deeply interested in a work which promised permanence beyond your own life, and influence of good, far beyond the reach of any single hand. We knew that we could thus offer you advantages, and surround you with healthy excitement to an honourable ambition, without rousing either covetousness or selfishness ; that to live together, you must live under rule, and that to live under rule, is to live happily and well ; and that whether you taught or studied, or ate or drank, or laboured or rested, or fasted or prayed, you would in

each act draw natural strength and health, and still more supernatural grace, from doing it together, as children of one Father, and members of one holy Communion.

This was the old practice of the Church, to which we owe so much of the good that still remains to us, and which committed every great and holy work, not to individuals, but to bodies; and not to shifting self-constituted bodies, but to organized and permanent corporations, as to families living under one roof, under one parental rule. And we set before us the words of our Blessed Lord, "Where two or three are gathered together in my name, there am I in the midst of them^e;" "And if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." "Two and two" He sent out His disciples. "All with one accord, in one place," were the Apostles when He breathed on them His Holy Spirit. And the first visible exhibition of His Church was made by believers that "were together, and had all things in common."

And to your community of labour, and to your united prayers, in His name, and in His Spirit, we now commit this work.

We commit it in faith, not knowing whether it be destined to flourish, but only praying that an all-wise Hand would overrule it to His own good purpose.

We commit it in patience, not seeking to witness any sudden advancement, but rather resolved to narrow our gates at first, that unfit persons may not intrude; and

^e Matt. xviii. 20.

content, if, when we are in our graves, it may spring up into its full growth.

We commit it, as an offering of love,—first, to Almighty God, to whom we owe all that we possess; and next, to the Church of Ireland, in its perilous and persecuted state; and, not least, to the clergy of that Church, whose sons chiefly will, we hope, partake of the honourable distinction attached to the Scholarships which we have founded, both in our own College and in the University of Dublin, and will thus receive the highest education which our care can provide them, without drawing largely on the diminished resources of their parents.

And as an Englishman, I will not fear to add, that we may now come before the public, and entreat their assistance to carry out our object fully, with the assurance of their support. The communications which we have already received leave us no room to doubt, that when Englishmen, laity as well as clergy, see a work of this paramount importance, so recommended by the Heads of the Church, and placed so stringently under their control, not taken up hastily as a caprice, but steadily and perseveringly realized and conducted upon the principles of the Church, they will liberally and affectionately assist it. We know that prayers for your welfare and success are now offered up for you in hundreds of parishes in England, by men who have long sighed over the state of Ireland, and felt remorse for the injuries which have been done to her, and who have recognised this work as the first great step needed to remedy her evils. Even in other continents, you are not without the

intercessions of God's faithful servants. The last words of that admirable Bishop, who has devoted himself to spread the Gospel in New Zealand, as he was giving me his blessing, was a desire that I would write to him frequently, and inform him of the progress of this work, that he might pray for its prosperity, and as the image of one which he contemplated in his own province. And the Bishop of New Jersey, when communicating to the Church in America the most important acts of the Church in England, has declared publicly, what he stated to myself in private, that he knew scarcely any, in which the whole continent of America, as the receptacle of emigration from Ireland, and a battle field of the Romish usurpation, was more called on to rejoice, than the foundation of this College.

And with these assurances we cannot despair. If the work be from the Lord, He will provide for it. "The whole earth is His," and He can at a moment, in His own good time, put it into the heart of benefactors to endow it, as largely as is good for it; and, whether in their lives or deaths, to consecrate their possessions to His service. Other contributions we have reason to believe will be made in a most acceptable form, by annual offertory alms transmitted through the parochial clergy. And though we cannot recur to popular excitement and public meetings, we shall exert ourselves to the utmost in making our wants known, and obtaining assistance, until we can provide all that is necessary for the full developement of the plan, and for its secure and permanent endowment.

Whatever be the end, we can at least never repent of

having ventured to act on four principles, which, in modern religious associations, have been too often neglected.

We have offered to the Church our willing and hearty services, surrendering to her official representatives the right of dismissing us at pleasure, lest we should obtain within her, power which one day might be turned against her.

We have associated ourselves in a small body, in mutual confidence and affection, rather than form a general society of mixed and opposite opinions, incapable of acting with either regular consistency, or permanent union.

We have exhibited a large body of the first men in the empire as willing to lend their authority and influence to a work in which they have no representative voice, content if it be placed under the control and visitation of the Church.

And we have laid the foundation of this plan in an organized Corporate body, such as our wisest ancestors, both in the Church and the State, were in the habit of framing, when they wished to give vitality, and energy, and durability to any Christian operation. If one thing is wanting in our Church at this moment, it is the social, domestic, collegiate principle, as opposed to the irregular caprices of individual action. And in future days, when it may be spread once more over our system, and our posterity look back in wonder that it should have remained so long in abeyance, they may, perhaps, point to yourselves and to this College, as the first instance of its resuscitation.

We have endeavoured to plant an acorn. It is in the hands of Almighty God, whether it shall spring up into an oak.

Mr. Warden, I have detained you much longer than I had intended.

And now on taking our leave of you, you will not think that we are departing from you in heart. We are quitting you for the present, to labour for you with still more earnestness and joy, now that we have seen thus far such happy fruits of our past exertions. Our thoughts, and studies, and prayers, will be with you still, unremittingly, as they have been for the last two years. We shall hope soon to come back, and to be received by you frequently as guests; and to spend much time in enjoying your society, sharing your labours, and conforming to your rules. And for the spirit which will render this place a retirement of peace and holiness to all who come within its walls, we look with confidence and comfort to the blessing of Almighty God upon your disinterested labours of love in His service. We look to your daily worship, to your joint studies, to your watchfulness over the souls entrusted to you, to your frequent assembling at the Table of the Lord, to your dutiful reverence to His Church: and I will add, especially to your resolute exclusion of those irritating habits and subjects of controversy which are now disturbing society. There are those who differ from us, and suspect us. Let their names never be mentioned within these walls, except to speak of their good deeds, and to encourage imitation of their virtues. There are others, whose principles more nearly coincide with our own. Let us avoid attaching

ourselves to them, or calling any man, as a man, our master upon earth ; fulfilling the command of our Blessed Lord—a command impressed on us by his Grace the Lord Primate, as his first and most urgent injunction—that we should repudiate even the appearance of a party in the bosom of the Church.

We have our Bible, our Prayer Books, and our Bishops, all of them included in the one word, our Mother Church ; and with the aid of those great and wise men, who have been the recognised instructors of that Church before us, we can well carry on our studies without the dangerous excitement of gathering round modern teachers. Our recorded wish indeed has been almost to exclude from your Library the theological publications of living writers.

And for the gradual removal of those idle and mischievous prejudices which we are aware have been encouraged in others, we look not to controversy, or public professions, which too often end in bitterness and recrimination ; but to the discretion and innocency of your own lives. “ Be ye wise as serpents and harmless as doves,” is the motto which we have adopted. And though for your own quietness and attention to your duties, it will be necessary to exclude the intrusion of idle curiosity, you will never want good men who will rejoice to be admitted into your society, and who will sufficiently attest to the world that you are affecting no singularity, and only aiming to serve your Church as she desires, in the high work of Christian education.

Thus, by the blessing of Him, who alone can “ make righteousness clear as the light, and just dealing as the

noon-day," you will be preserved "from the provoking of all men, and hidden in His tabernacle from the strife of tongues." "You will leave off from wrath, and let go displeasure." And as far as lies in you, that prayer will be answered, which, as the fullest expression of the spirit of this Institution, you, Sir, offered up as your first act on being inaugurated in your present office, and "the great dangers we are in by our unhappy divisions will be repelled;" and "all hatred and prejudice, and whatever else may hinder us from godly union and concord, will be taken away;" until we "all become of one heart and one mind; united in one holy bond of truth and peace, of faith and charity, and with one mind and one mouth glorify God through Christ our Lord."

To Him, the first and the last, let us once more return our most humble and most hearty thanks for all His goodness to us—thanks that in a moment naturally so full of anxiety for the future, we can leave you with a calm hope and confidence in His guidance—happy that you are yourselves surrounded with prospects of happiness, such as are most required in the infant state of a new Institution. The innocent enjoyments of life, domestic comfort, the growth already of mutual attachment, the hearty welcome of your poorer neighbours, the quiet of this retirement, the exquisite scenery of nature which surrounds you, the most kind and friendly co-operation of your parochial clergyman, and that which we value most highly, (that which, indeed, we have always considered an essential condition of your prosperity,) the marked and paternal interest of your Bishop, who, in a moment of heavy domestic affliction, did not permit a

day to pass without coming himself to assure you of his protection and support; all these are blessings which have sunk deeply into our hearts—the more so, because till this time we had never even hoped to have the power of realizing them.

It may be, that these mercies are intended to prepare us for some heavy trials. Such seems to be the law of God in all His works. He nurtures them tenderly in their infancy, that they may be hardy under suffering in maturity.

*“Nec res hunc teneræ possent perferre laborem,
“Si non tanta quies iret frigusque caloremque
“Inter, et exciperet cœli indulgentia terras.”*

“The seed cannot bring forth fruit unless it die.” And scarcely any great and lasting work has struck its roots into the ground, until it has been seemingly crushed and all but destroyed by some calamity. If such a visitation fall upon us, let us prepare ourselves even now, to face it with fortitude and patience; and to commence once more to raise up this work from its ruins with more earnestness of prayer and more self-devotion and watchfulness to make it acceptable to God. But let us never despair. His past blessings are full of future hopes. And the very name that we bear is an admonition to “lift up our hearts,” even in the most pressing trials. There is a power in holiness and goodness to preserve and perpetuate blessings for their race and country, far, far beyond their own generation. The light is kept burning, and the fragrance dies not away even in the tomb; and when a hand from above breaks open the vault, both stream up into the air as if they had never been buried.

And so, we would fain believe, (is it an idle superstition?) that that great and devoted servant of God, Columba, after whom you are called, "primus Doctor Britonum," the founder of "illustrious Iona," the great instructor of Ireland, the apostle of Scotland, the converter of England, and through his followers and his schools, the enlightener of the whole of Europe, may have left even now, after the lapse of 1200 years, some blessings upon this the land from which he sprung; and that a school in Ireland, called by his name, and delighting in his example, may once more become an honour and a rejoicing to the whole of the Church of Christ.

May God of His infinite mercy grant such an answer to our prayers for you, and to your prayers for us, through Him, the only Shepherd and "Feeder of His little ones^a," and lambs of His flock, Jesus Christ our Lord!

^a "Jesu parvulorum Pastori;" the inscription which was placed, by request of the donor, on the Communion Plate presented to the College.



JOURNAL.

Friday Morning, October 12, 1844.—Arrived in Dublin this morning after a calm passage, and came immediately to Trinity College. Had a long conversation with ——. A very satisfactory account of the state of St. Columba generally; but, of course, points requiring consideration and improvement. Found that it was beginning to excite great interest in Ireland, and formed the subject of conversation at most parties; but the most absurd and scandalous stories respecting it gravely stated, and greedily swallowed. The Irish certainly most credulous, but it was scarcely to be supposed that their credulity would extend so far as it has done in this instance. The arrival of our library was transformed into an importation of cart-loads of breviaries. The house was said to be covered over with crosses, the ground of which is traced to the coat of arms of Lord Boyne's family, which is sculptured on one of the pediments. The Fellows of course cannot marry, and the poor people in the neighbourhood were alarmed with the report, that all the females within ten miles round were

to be sent away; the boys were to be starved; and they were to sit at their meals with their hands behind them, and their backs to the table: and these not mere idle popular rumours, but asserted by educated persons. The College said to be planned by ——, for the purpose of winning over the Irish to popery. I just put down these follies, to shew the feeling which prevails against us, and against which we have to struggle. In the meantime, a few candid observers do not hesitate to declare, that it is the greatest work which has been attempted for centuries in behalf of the Church of Ireland. The —— himself is perfectly satisfied, and no newspaper controversy has been provoked. The Warden and Fellows have gone on tranquilly performing their duty, without allowing a moment's irritation to disturb them.

The Warden was in Dublin, looking out for a cook. Irish servants proverbially bad; and they have found the greatest trouble with this part of the College; and the whole must be put upon a different footing. Rejoiced to find the Warden himself well, and in good spirits; and we made arrangements to go down together by the Drogheda Railway in a few hours. On the road he gave me the details of the Visitation. I found the Primate had been so anxious to recognise the College in a formal manner, that he had consulted the Archbishop of Canterbury whether it would be conformable to the English practice for him to visit in his official robes. Little traits of this kind indicate real interest as much as greater things. I had rather suggested myself that the Primate should be received with some degree of ceremony out of the common way; but the Warden and the other Go-

vernors decided most wisely that he should find the College in the same state in which he would see it every day; and thus be better able to judge of its condition. Lord ——, ——, ——, ——, and ——, had arrived on Saturday; and on Monday, the Bishop of —— and the Archdeacons of —— and ——, with several other clergymen, came. The boys were allowed to be at their play as usual, when the Primate's carriage drove up, and had not even been ordered to dress themselves, which, to those who know the ordinary appearance of school-boys, might seem rather a hazardous thing. But such attention is paid to their general neatness and gentlemanly appearance, that there was no reason to fear an unfavourable impression. The Archbishop came with Dr. ——, his vicar-general, who had attacked the College through me, and with whom one had been obliged to have a little epistolary explanation on the subject of his suspicions and alarms. His chaplain also was with him. He was received by the Governors and Warden, &c. &c., and then went over the house. They shewed him his own library, the Beresford library, that is, which we purchased with his donation; the Fellows' rooms, dormitory, &c.; and then a very neat but plain collation was served up for him, and the Bishop and the Clergy, in the library. While he was in the chapel, the organ was played to him. After luncheon he retired into the Governors' room, when —— read to him the Report. This was done wisely, I think, that it might establish the principle, that we are responsible for the funds entrusted to us to ecclesiastical authority, not to the body of the subscribers, which would involve us in the worst evils of a demo-

cratical system. The Report, of course, is to be sent to every subscriber. The chapel service was at the usual time, and conducted in the minutest particular as it is on ordinary days. The Warden conducted the Archbishop, and the Sub-warden the Bishop of —, to two old ecclesiastical chairs, which had been from the very first procured with a view to such occasions, one on each side the communion table. The chapel was full. Afterwards he asked to say a few words to the boys, and begged that they might be ranged in front of the hall steps; and then he came out, and the Governor, and Warden, and Clergy all standing round him with their heads uncovered, he read the Address, which is printed with the Report. Several who saw it said they scarcely ever witnessed a more interesting spectacle. After this, all the Fellows were personally introduced to him at his own request; and having consented to allow his Address to be published, and expressed himself most highly gratified, he took his leave, and most of the Clergy stayed to dine. On the whole, every one was struck and delighted; and even Dr. — has expressed himself perfectly satisfied, chiefly because we had not put a stone altar in the chapel. The next day, at the Archbishop's Visitation at Navan, the Registrar called over the name of the Warden by his title, as Warden of St. Columba's. It seemed to electrify the Clergy, who share generally the same prejudices against us as persons more excusable do. And they seemed equally surprised when the Archbishop addressed the Warden, and said, in the presence of the Clergy, that having just before visited the College, and found every thing perfectly to his satisfaction, he did not require to

ask any questions, or do more than congratulate him on being at the head of such an important and interesting institution. This, of course, at once decides our position, and recognises us as a regular establishment and organ of the Church.

During our journey down, the Warden also informed me of a very curious circumstance, which will probably have considerable effect. A very near relative of his, a widow lady, whose two sons are wards in Chancery, was very desirous of sending them here. One of the guardians resisted it, on the ground of Puseyism. One does not like to use the word, but it is here turned into a legal charge. The lady persisted in her wish; and the decision was referred to a Master in Chancery. And next week the case will be argued before the Lord Chancellor, whether St. Columba is a safe place for education or not. The Bishop of —, the Archdeacon, Dr. —, the Regius Professor of Divinity, the Primate, the Rector of the parish, and other influential persons, have written in the strongest way, to express their approbation of us. And the case must be triumphant for us: but it is a very singular fact. It was late before we reached Stackallan; and the old house, with its high roof and ranges of windows, looked grand and solemn in the moonlight among the old trees, and surrounded by its park. They had turned the entrance, and much improved the approach. I found — and — in the library, busy in completing a sheet of our Irish Primer, which is now in the press. The room had been carpeted since I was there; and, with the books all round, and globes, and old chairs, and a good fire burning, it looked thoroughly comfort-

able. They use it as a common room. — and — were both surprised to see me; and I was glad to be introduced to the two new Fellows, whom I had not seen before, — the drawing tutor, and — the music tutor. I found them both pleasing, gentlemanly men: and the whole party seemed to be just on the terms which one should wish, perfectly at home, but full of those little courtesies to each other which prevent familiarity from becoming too familiar.

The bell rung for tea in a few minutes, and we adjourned into the hall. They had not yet taken away the great oak staircase; and to bring the boys nearer the fire, and more into the light, and under their own observation, they had altered the arrangement of the tables—not an improvement. When all had taken their places, the Warden, in his gown, at the head of the table, with his great old oak chair, and the Fellows, in their gowns, at the table with him, and the boys at the other, one of the Fellows repeated a versicle from the Psalms, in Irish, as a grace, and the boys responded in another versicle, also in Irish; for we hope to familiarize them with the language in every feasible way. I had heard a great deal of the gentlemanly appearance of the boys, but was greatly surprised to see them. A finer set of countenances in boys I never saw, full of health, cheerfulness, and spirit, and at the same time perfectly respectful and refined. It was exactly what the Primate himself told me they had been described to him. There were twenty-five already^a, all in little Eton black gowns, with their

^a There are now Thirty-six.

clean white collars, and open throats. Knowing the falsehoods which have been perseveringly and unscrupulously circulated, and the odium attached to our names, we had never calculated on having more than a very few boys for several years; and to find that we had already enough to lay the foundation of the system, and that many more applications had been made, seemed almost like a miracle, and I hope indicates that the work is not without a blessing on it.

The Warden, and two of the Fellows, made tea for the boys and all, taking care, of course, not to make it too strong; but the object was, that they might feel that all took their meals together. And as the boys brought up their cups and saucers for each other, I was delighted to see them come up to the Warden without the least fear, each with a smile upon his countenance. And there was the little question, or remark—the pat on the head, or the little admonition for each, which shewed that there was no reason to fear lest the strictness of the discipline interfered with his affection for them, or their regard for him.

One of the great objects in placing the school under a body, and not under an individual, was, that there might be many eyes to watch, and many hands to correct. And one was amused to hear an occasional admonition, now from one Fellow, and now from another, to the boys' tables, implying that the education was not confined to Greek and Latin, but extended to the little details of their manners. “——, you are eating too fast;” “——, you are not sitting like a gentleman;” “——, you are talking with your mouth full;” and

warnings like these. It is bad to use unnecessary interference with boys, and to check and thwart them each minute. But there was nothing in the tone and manner of these little censures which was not such as a gentleman would observe to his own children. And they told me, that when the boys first came, they generally were in the habit of eating so greedily, and indulging in such vulgar habits, contracted in the bear-gardens of other schools, that it was absolutely necessary to attend carefully to their manners at meals; and this, though they are all the sons of gentlemen. They were allowed to talk among themselves, but not too loud; and as they always take their meals with the Fellows, whatever strangers may be there—and strangers are there very frequently—it is evident that their general deportment must be quiet and gentlemanly. Another Irish grace and response from the boys followed after tea; and then the Fellows separated, some of them adjourning together to the library and common room, and others to their own room. And the boys went to the music-room, which is at the end of the same suite with the library, and there practised their music with ——, the Warden taking part, till bed-time. I was tired and unwell, and went to bed soon after.

Saturday.—At six o'clock I was awakened by a bell ringing through the house, which I found was generally done by the Warden himself, on the principle that those who are at the head of an Institution, must be the first to undertake the most disagreeable duties. He is therefore regularly the first person up in the house, at half-past five, even though he suffers much from having his sleep curtailed. But the principle is invaluable, and is

one of the great secrets of the influence which he exerts, and the wonders which he has effected already. It was a matter of some little difficulty to induce a general conformity among the Fellows in this practice of early rising; but the custom will soon be established by their willingness to do what he enjoins. The first act is to call one of the Fellows, who goes to the boys' dormitory, and rings a bell, and sees them all out of their beds, and that they say their prayers. But of this I shall say more by and by. I went into the school, a lofty plain room, about thirty feet long, well lighted, and very clean, which they had fitted up out of one of the outhouses.

The Warden and Sub-warden were both engaged in giving their catechetical instruction, to which they always devote the first part of the morning. And I was glad to see that it was not merely a technical instruction in the history or grammar of the Scriptures; but of a thoroughly pastoral character, touching on their peculiar circumstances, difficulties, and faults, and admirably done, especially by the Warden, who has had great experience in parochial schools, and enters into the work with thorough interest. At a quarter to eight the bell, which he has given to the College at a very considerable expense, began to toll, like the bell of a cathedral—it was so deep, and full, and sweet. We half doubted at one time the prudence of having any thing of the kind so grand in an infant establishment; but he has been most desirous to begin well, and on a scale in some degree befitting the magnitude of the work. And the bell of a college is its public tongue, telling its hours of prayer to the whole country round; and if I may judge by myself,

the effect of ours is beyond price in calling up even now venerable and touching associations round this new place. How well I remember Dr. Arnold saying to me once at Rugby, "Sir, in this place we want antiquity. You cannot educate well except under the shade of antiquity." And it has been one of our first objects to surround the College, even in its cradle, with something of this venerable hoar.

At eight o'clock we assembled in the chapel. When I was here last, in the autumn of 1843, it was an open coach-house, sadly dilapidated, but the only place which we could find for our purpose in this our merely temporary site, and we did not think ourselves justified in building one on so short a lease, with our narrow and precarious funds. It was about fifty feet long, with an open timbered roof, happily high pitched, and the proportions not bad. And I was surprised and delighted to find what had been made of it. It was plastered, and painted of a stone colour; some irregular windows had been pierced, and filled with lattice work. The rough timbers of the roof had been stained of a dark colour, though not dark enough. The old oak stalls which I had picked up for them were ranged on each side, as in other college chapels; the Warden and Sub-warden having their seats at the west end. The desks and forms, which had been fitted up from the old wood-work given us by Magdalen College, quite accorded in tone with the stalls; and all bore a genuine antique and ecclesiastical character, relieved a little by the beautiful gilt sconces which I had picked out in Birmingham for the purpose. The communion table, richly carved, which

had been sent from England, was raised on three steps, and on each side were the massive, dark, carved oak chairs which were appropriated to the Visitor and the Bishop of the diocese. The floor was carpeted with a simple patternless crimson carpet; and a small oak eagle, for the present, supplies the place of one more splendid, which is to be hereafter. At the west end they had broken down the partition, and formed a gallery for the organ, a most beautiful instrument, given us by the Warden at the cost of 600*l*.

The service was performed as in churches ordinarily, only the whole congregation, boys and all, chanted the *Te Deum* and *Benedictus*. And when I remembered, that fourteen months since the chapel had been a coach-house, and that none of these boys had a notion of singing, I certainly was amazed.

Immediately after chapel we met in the hall, where breakfast was served. No gentleman's table could be neater than that of the boys, no less than of the Fellows; the table-cloth spotless, the cups china, plain white with a little badge to mark it, "Collegium St. Columbæ." Each boy had his little pat of butter in a little white plate, that none might be wasted. They were helped from the Fellows' table as at tea; but some new arrangement must be made, for though the present has some advantage, it very much disturbs the quiet and propriety of the Fellows' table. It was a fast day of the Church, and accordingly, by the rules of the College, no butter or eggs were served up to the Fellows; though of course they would be presented to strangers, and any Fellow who is unwell may ask for what he likes. Nothing has

presented to us so many difficulties as this subject of fasting. To attempt to educate upon the principles of the Church, without attending to her injunctions the moment they required self-denial, was absurd; and it was necessary to recognise the practice publicly by the rules of the College, to prevent its being lost by the timidity or carelessness of individuals. After much deliberation, the fast days are now marked by there being no butter or eggs served up at breakfast, and no high table for the Fellows at dinner; and those whose health does not allow them to conform rigidly to this rule, can have what they require in their own rooms. And the same with strangers. I am glad to find, that our steady and open adherence to the general principle has provoked comparatively little clamour. But clamour or not, we do not intend to be driven from our position. Of course, the practice does not extend to the boys.

Breakfast was begun and followed, like tea, by the Irish grace; and then the boys went to their play, or the school, I forget which, (for I am not master yet of their hours,) till about one, when a servant brought them each a great bit of bread for luncheon; and some bread and butter, and water, was placed on the table in the common room, for any Fellow who might want it. The friends of one of the boys came just about this time to see him. I had some conversation with them, but they seemed to regard me much as a snake in disguise, and to be far from free from all suspicions about the College. However, in the state of Ireland, this must be expected, and must be patiently borne with.

In the afternoon, the Warden and I walked about the

grounds. They have completed an excellent dry walk round the lawn; and the flower-garden still retained signs of its having been in high perfection during the summer. The Warden, who is a florist, had carefully put the botanical names to each plant, as it has recently been done in the parks of London; and with the same view, that the boys might have an opportunity of encouraging a taste for botany. The garden and every part of the lawn is free to them; and I found that not a single act of mischief had occurred. On one occasion they had accidentally damaged one of the beds; but when the Warden spoke to them, and pointed out that the garden was as much for them as for the Fellows, and that he was sure they would make it a point of honour to assist in keeping it nice, they voluntarily got their spades, and set it right again. Few things indeed have struck me more, than the neatness of the whole place. Even our public schools allow the parts abandoned to the boys to be cut and hacked about, and covered with dirt, as if boys could not be happy without doing mischief; and though I had often urged the necessity of endeavouring to establish a different system, all thought it impossible. The Warden, however, succeeded. Not a cut upon their desks or benches in the schoolroom; not a sign of scribbling on the wall in any part of the premises: and I found that they already made it a point of honour among themselves not to injure any thing, even to the extent of spilling ink upon the floor in the schoolroom. Any boy whose desk is damaged wilfully is to be punished. And this will have some effect. But the principal effect is produced by the home character of the Col-

lege, and the paternal kind of treatment they receive; and the constant superintendence which so many eyes, all interested in the maintenance of the system, are enabled to exercise. I was very glad to find that they had procured a large portion of the park at the back of the house for the playground. It is very beautifully surrounded by trees; and when we have levelled some ground for their cricket, it will be admirable.

At four o'clock the bell tolled again for chapel; and it was surprising to find what a venerable collegiate character was given to the whole scene by its deep mellow sound. The people round, I find, delight in it. As it was Saturday evening, there was full choral service; the Warden and Sub-warden, neither of whom had chanted till they came here, divided it between them; and I do not think I ever heard it more beautifully performed. The organ is magnificent; and as the whole congregation join in the choral parts, down to the least boy, the effect of the full body of voice is very striking. The objection to cathedral service, that it is performed for and not by the congregation, is removed; and the boys do not feel the same tedium as in a service in which they take no part. I was pleased to find them petitioning the same evening that they might be allowed to chant the responses to the Commandments on Monday, which was a Saint's day. M——, the music Fellow, is an excellent person, and so happy here. He gave up double the income to come here, and told me that it was quite a delight to get back after having been in England. He seems thoroughly attached to the Warden and the boys, and their taste in music is so pure and severe, that in a

very short time it is hoped we shall form the nucleus of a school of music of the highest order. He was first chosen by us as our Organist; but his merits were so obvious, that we were delighted to elect him a Fellow. His touch and playing is admirable; and has that character of truth and feeling, which is so essential to Church music. There are one or two little things to be improved in the chapel, temporary as it is; and perhaps it will be desirable for the whole body to meet in the hall and library, and walk from thence together into the chapel, instead of straggling in. Of course no one is allowed to enter after the service is begun. The whole body, boys and all, wore their surplices, white and neat; and the sight was delightful. I watched their manners narrowly, and did not see a single instance of irreverence, or talking, or lolling, or even of weariness; and the heartiness with which they repeated the Amen, proved that they were attending. We must make them use the Irish Prayer Book, in which the English is on one page, and the Irish on the other; it will familiarize them to the language. And by and by we hope we shall be able to have the Lessons read in Irish, as in Jesus College they are read in Welsh.

Immediately after chapel we met in the hall for dinner. The boys are never allowed to come to either one or the other, without making themselves neat, washing their hands and face, and putting on clean shoes. This part seems to have been admirably managed. Their table was laid very neatly, with clean table-cloths; each with his neat cup for his beer, which, by the by, must not be poured out before they sit down, or it becomes vapid. In fact, their table was quite as neat as that of the

undergraduates at Exeter; and I used to take great pains with that, in order to make the hall comfortable and gentlemanly, and keep them from going to taverns. The boys' plate was given them by the Warden; and the table was well lighted with bronze candle lamps. The Fellows' table had much deteriorated since I was here last, partly owing to a bad cook, partly to the wish of the Fellows to help the boys from their own table; so that it was crowded with great joints of meat—and these were sadly hacked and hewed—and partly from the littery practice of serving up the potatoes in their skins, which is not uncommon in second-rate houses in Ireland, but much destroys the neatness of a table. The Warden is a man fully alive to all these little niceties of life; which, though they sound trifles, are very important in Ireland, where the character of the people is prone to slovenliness. Besides which, we cannot give that general tone which we wish to the College, without attending to all these minutiae. And experience has proved how right we have been, and what a favourable effect is produced by it, both on the boys and on the Fellows and visitors. These matters must be set right.

We had the regular Latin grace, which we had borrowed in a dutiful spirit from Trinity College, Dublin. And now they can sing, we must get them the music of the Wykamist grace for grand occasions. I was pleased to see that the Warden had received a present of another silver cup for his especial use. It proves how willing persons are to deposit their gifts where others have done the same before, and where they are given to a corporation, not to an individual. The tone of conversation

pleasing, and a good deal of gentlemanly courtesy among the Fellows to each other. They are, in fact, in the habit of entertaining strangers; and the Governors wish them to do so, at the expense of Domus, and desire to associate with them the first persons in the country. Mr. — had just been staying with them twice. And I found that many other persons, chiefly clergymen, had been with them; and in some instances, with their families and ladies, which will be very desirable occasionally. We do not allow ladies to sleep in the College, for it would involve so much trouble; but they may take their meals with the Fellows. I made them repeat to me the observations made upon the place by visitors, and they may be summed up in words which some one had made use of to —: “We thought we were coming only to a very good school; but we have been quite awed and amazed. It is a real college, and there is nothing like it in Ireland.” Every one seems to be delighted. “How is the happy family?” said one person, who had been staying here, to the Warden. And Lady —, they said, observed, on seeing the improvement of one of the boys, who had been here only a few months, “What an extraordinary place it must be, to make such a boy so gentlemanly!”

On the other hand, these panegyrics must be balanced by such statements as the following:—A gentleman of Dublin asked a large merchant of Slane, which is only three miles from here, what was the nature of this new College. “O, Sir,” was the reply, “it is a very fine place, thriving wonderfully, and the young gentlemen are getting on admirably. It is a Jesuit College, Sir: there

are seven Jesuits there already." But these follies will right themselves.

Tuesday, October 19.—One thing and another have prevented my continuing my Journal. Among others, a journey to Dublin with the Warden. We have long been looking out for a first-rate classical scholar to elect into a fellowship. One gentleman had been mentioned to us, as the best scholar in Trinity College, and equally good in Hebrew and Divinity; and he came down to see the place. He was so delighted with what he saw, that when he returned to Dublin, he expressed his desire at once to become a candidate, though he gave up for it 500*l.* or 600*l.* a-year, which he is now making by private pupils. It became necessary to see him; and accordingly I had a very long conversation with him, so satisfactory, that with the high testimonials which he brings, there could be little doubt of his being elected. He had entertained a notion that some of us, individually, undervalued the Dublin University, and thought no one would do for us but Oxford men; whereas from the first we always desired to connect ourselves as closely as possible with Dublin. It is singular how completely our expectations have been realized in finding eminent men willing to come to us for a very small pecuniary sum, tempted by the library, the choral service, the collegiate life, and the general tone and character of the place. Five hundred a-year would not have purchased ——'s services for an ordinary school—perhaps not double the amount. For us he is willing to give up that, and to throw himself heart and soul, as he himself said, into the work, as one of the greatest and most deeply interesting

which had been attempted in Ireland since the Reformation. We were all struck with the impression which the place produced on him. The first night he fancied that he was going to encounter an ordinary school, and could not recover from his surprise to find us all in our academics, and with so much of consequence about the whole place. The next day he entered into it thoroughly, and enjoyed himself. In Dublin we heard the result of Dr. ——'s explanation with the —— . At the last monthly dinner given by the —— to his clergy, as at most other dinners, this place became the subject of conversation, and met with one unanimous condemnation. All kinds of stories were told of it. The —— hinted that he had been long in the dark as to its nature, but that some information which he had recently obtained had revealed to him its ultimate object, and that object he mysteriously insinuated to be the restoration of monasticism. Among other facts, it was stated by clergymen that we had long since abandoned even the pretence of teaching Irish—that we had no one capable of teaching it, and that the whole was a ruse. Dr. —— explained to him that we had elected from the first one of our own Irish scholars as a Fellow; that all the scholars were making a progress perfectly satisfactory to the Professor of Irish in Trinity College; that at least nine of the other boys were voluntarily devoting themselves to it; that we were on the point of publishing an excellent Irish grammar, compiled by the first Irish scholar in the kingdom; that our scholarships were operating as great incitements to the study in Trinity College; and that two of our Fellows had nearly finished a valuable elementary Primer,

and was assisted in transcribing it by the boys, who were many of them enthusiastic in the study. The ——, —— said, spoke fairly and kindly, and is to come and pay us a visit. What the effect may be upon his own mind I cannot guess; I should think not favourable. He could not understand the nature of it; ridiculed the notion of calling it a College; and insisted that it would have been far more economical to have established it in Dublin, where we might have obtained good masters at a cheap rate, as if it was an ordinary school. Whereas our prudent expenditure in obtaining a good house, and establishing it as we have done, has already gained us nearly the whole amount expended, in actual money; for those who have devoted themselves to the work, such as the Warden and Sub-warden, would never have engaged in an inferior thing.

The Bishop of ——, we found, proposed to come down on St. Andrew's Day, and spend that and the following day, Sunday, with us. It is a great comfort that we are in a condition to receive any one without trouble.

We purchased some hangings in Dublin for the Warden's and Sub-warden's seats in the chapel, and for cushions for their Prayer Books. At present there is too little distinction between their seats and the others, and they look bald and meagre. —— is to give them to us. We also looked out for premiums for the boys. Also we bought a large kettle, and another inkstand. Remembering, as I do, our coming down to the place with scarcely an article of furniture in it, its present condition reminds me of Robinson Crusoe. We also spoke about

staining the deal floor under the stalls in the Chapel, which at present is dirty and mean, and disturbs the general tone of colouring, which is grave and solemn; and the same must be done to the flooring in the centre, and the coarse matting must be removed. Both the Warden and myself were rejoiced to finish our business, the last act of which was to engage a drill-sergeant, who had also been an in-door servant, and a teacher in a school, and of whom we hope we shall be able to make an excellent servant, and to put him at the head of some arrangements which must soon be made in this part of the College. We found on returning that the Warden's absence had been the signal for more disturbances in the servants' hall. And we must not delay remodelling this part of the system, which was always considered as merely temporary. Our plan is to get rid of all female servants but the dame and the cook, and then to train up clever active boys, under a head servant, to act like the choristers at Winchester, and do the work of the house; giving them at the same time religious instruction, and such other teaching as may be suitable to their situation, and selecting them from boys who can speak Irish vernacularly. Room is our great want; but if we can transfer the music classes to the hall, perhaps we may manage without any very great inconvenience.

We had a conversation about the breaking-up. Last year, I know not how, they were allowed to have some fire-works; and we have always wished to make their going home a joyous, happy scene for them. The senior boy, who is a very amiable, well-disposed person, came, accordingly, to the Warden, with a petition for a similar

indulgence this year. The Warden told them, "Certainly; but on one condition, that no one was allowed to go near, or touch them, but the Fellows, as sometimes accidents occurred with them; and if any little boy had his hand burnt, or any other calamity occurred, parents might naturally complain, and, probably, we should be charged with inventing another gunpowder-plot." All this was willingly assented to; and the Warden then observed, that he understood they had made a little subscription among themselves:—how much had they collected?—"Three pounds." And on talking over the matter, we both agreed that this was too large a sum to be expended on fire and smoke by mere boys, especially as the Warden intended himself to give them five pounds towards it. Accordingly, he took the opportunity of talking to them all together in the school on the subject, and especially on the duty of remembering the poor when we are thinking of our own indulgences: and unanimously they agreed to adopt his suggestion, that both he and they should set aside a tenth of what was intended for fire-works, to be given to such poor people as the Rector of the parish should point out. But what pleased me most was, that they sent the senior boy the next day to say, that they had thought a tenth too little; and accordingly they had made up another little subscription, of half-a-guinea, to be added to it. And on the night of the breaking-up, it was proposed that the College should give a supper to twelve poor people, who should come and see the fire-works; and then the boys should make them their little present. We hope, by and by, to introduce the practice of having some poor people regularly to dine in the hall,

on Sundays and Festivals at least, in conformity with the old practice, if only to remind the boys that the poor are a part, and a most essential part, of all Church corporations.

October 21.—We have had visitors to-day, who stayed to the chapel-service and to dinner. We have succeeded at last in arranging the carving, so that the high table has assumed its proper decency, instead of being covered with huge joints, hacked and hewn about, and the Fellows being obliged to stand up and spend half their time in helping the boys. Mrs. ——— now carves for them on the outside of the hall. And this arrangement will effect a saving, I suspect, as well as more neatness. Our visitors brought down a little boy about seven years old, whom they were most anxious to send here at once, but we are afraid he is too young; and yet, at seven, boys go to school; and, though not to public schools, still this partakes so much of the home character, that, perhaps, we might venture. I believe the Jesuits make a point of having boys before they are seven years old, in the belief that they may then be moulded to any thing; and they admirably understood the nature of education, though they sadly abused it.

To-morrow we have settled to induct the Prefects. We have always contemplated governing the school, as much as possible, through the school itself. It accustoms boys to exercise power, and is the only way of creating a sound public opinion in the school, and an *esprit de corps*, and social principle, to give them something like a constitution of their own. If we do not form one for them, the boys will form one of their own, which will probably

be very vicious and tyrannical, and be founded on the law of brute force. Fortunately, we have three well-principled boys at the head; and we have for some time been paving the way for their formal appointment. We told them of our intention to-night. They are to have tassels in their caps, as a little badge of office.

This evening, also, we have been practising and criticising two musical graces composed by our own Musical Fellow ——; one for before, another for after, dinner. They are the Trinity College graces broken into versicles, and set to music in the old grand style of Tallis. I have seldom heard any thing better of the kind; and what with ——'s drawing and ——'s music, we shall really be able to rank high, at least in these points. Within the last three days we have introduced regularly the monotone chanting of our ordinary grace; the musical one is for Festivals; the "Amen," from all the boys, sounded nobly in the hall. We have also composed a Dulce Domum for them. Handel supplies the music from one of his noblest marches in the "Occasional Oratorio;" and I have written the words, which I subjoin, though in Latin. We wanted something joyous and inspiriting,—something to combine fondness, both for their homes and their college:—

"Cantum, Sodales, tollite

"Cantum, Columbæ liberi

"Jubar—"

I cannot recollect it now, but will put it down to-morrow. —— came back from Dublin, bringing some presents of books from Dr. —— . Among others, a very rare

early printed volume. He has also procured for us a collection of choice and valuable manuscripts; and we must have the oak wardrobe, in my room, brought down into the Library to lock them up in.

We had occasion last night to inquire into the existence of swearing in the school. It was satisfactory to find, that, though there are seven persons constantly with them, and within hearing, though often out of sight, as the boys play under their windows, only one Fellow had heard one instance of improper language; and it was proved that the three senior boys had punished junior boys for using it. Of course, there is evil here, as in every place, but one cannot look at the boys without seeing signs of a good tone. They are becoming wonderfully attached to the College already, and have a very exalted opinion of the talents of those who are placed over them. Both these are salutary. The Warden's fondness for them all seems to increase more every day; and indeed it is the same with all the Fellows: if the boys were their own younger brothers, they could not treat them more kindly.

Friday, November 1.—I have been ill, and could not continue my Journal in addition to writing letters. But every thing goes on here so regularly, that one day is much the same as another. One cause of the cheapness of the Fellows' living (it costs only 30*l.* a year) is, that they drink no wine except medicinally. There is always some wine on the side-table, which is handed round, two or three times during dinner, to strangers. And I was glad to find that it was extremely good—fit for any gentleman's table; for whatever they have of the kind

for strangers should be as good as they can afford. There is also no second course, except a plain pudding twice a week, and on Festivals, just as the boys are treated. And as cheese is very expensive, and bad in Ireland, and if given to the boys for supper, would make a nasty mess with beer, no cheese appears either at dinner, or any other time. I happen to have a peculiar dislike to cheese, and rejoice in the plan, but had nothing to do with rejecting it. They drink plain table-beer at dinner, and as the meat is of the finest description, Meath being a rich pasture county, no one need complain that he cannot make a good dinner, though plain. The boys have abundance, but great care is taken that they shall not be helped too often, or be too nice in leaving things. In planning this system generally, we had it in view to set an example of simplicity, in opposition to the profuseness of many tables. And it seems to work very well; at any rate the boys cannot complain that they are ill fed, or go away with the mischievous notion, that the higher their rank the more they are to indulge in the luxuries of the table.

As no wine is drank, there is no common room after dinner. The Warden may allow one on extraordinary occasions; but it has scarcely ever been needed. The dispensing with dessert and wine saves considerable money and time; and the loss of opportunity for conversation is made up by meeting in the evening, in the common room, after tea.

On Sunday morning, at eight o'clock, we all met in the music-room, and had family prayers. As we go to the parish church twice on Sundays, we have not the

regular service in the chapel, except when it rains; and of course none but the regular service can be used there. The Warden had drawn up the form himself from the old Greek liturgies and Bishop Andrews' Devotions, and thrown it into the shape of a Litany, with Collects following, and one or two appropriate Psalms. I was glad to find that he had not omitted petitions for the Bishop of the diocese, the Clergyman of the parish, the founders and benefactors, and every one interested in the College. By and by I hope we shall establish a regular Commemoration-day. The little service was extremely touching, and there was a tone of catholic and ecclesiastical antiquity about it very pleasing. At half-past eleven we all went in procession, in our caps and gowns, to the parish church, which is at the other end of the park. I was glad to hear that Mr. —, when staying here, had done the same, and wore his gown with the rest. It is a trifle perhaps in itself, but it is valuable, as expressing our homage and allegiance to the regular parochial system. And the difficulty of harmonizing together the College and the Parish is very great in general. Happily, we have a Rector who professes himself kindly disposed to us. I found, that, at his request, they had undertaken all the musical part of the service, which before had been confined to one poor clerk; now they chanted the *Venite*, the *Te Deum*, the *Gloria Patri* at the end of each Psalm, a beautiful *Sanctus* before the Communion Service, and sung the 100th Psalm before the Sermon, without any organ. The congregation seemed not a little pleased with the change.

Between the services we all took the boys for a walk.

Dinner was at the usual hour, and cold, to spare the servants. In the evening the Warden and —— went into the chapel to perform sacred music; as it is not consecrated, there seems no objection to this; it was free for any of the boys to come who liked, and nearly all the school took advantage of it; and, I was glad to see, they went up into the organ-loft to the Warden without the least fear, asked to sing some pieces which they knew, and behaved in the chapel with great reverence. I am also glad to see that they are all taught to kneel down when they enter it before the service, and remain on their knees some little time after its close, instead of jumping up in an instant, and hurrying out, as if a painful task were over. Sunday is usually a most difficult day to occupy with boys; but here it seems well filled up, without gloom, and without making it a day of study. In the evening they are in the school, but I think without lessons. After tea we had another little form of family prayer, in the music room.

Monday was a holiday, St. Simon and St. Jude. At chapel all the boys wore their surplices, looking very neat. There was full choral service admirably chanted by the Warden and Sub-warden. The Communion Service was at half-past ten. Afterwards several of the Fellows proposed to take all the boys who could walk so far, to see a singular remnant of Irish antiquity, about seven miles off: and the Warden and I, having treated them to two cars, to help the weaker walkers, they all set off in high glee, Fellows and all. I had so bad a headache that I could not leave the place. Dinner also was put off at home, to give them full time; for though the

Warden is extremely firm in maintaining regularity, he is full of kindness, and knows what an impression a little act of this kind makes upon boys. When they came back, they told us they had all sung the *Venite Exultemus* under the great dome of New Grange, one of the sepulchres of the old Irish kings: I suppose such sounds were never heard there before. It is of great importance to give them an interest in the antiquities of Ireland, and they are very abundant and extremely curious, though little seen by ordinary travellers. Relics of the most singular character have been handed down in families, who were charged with the preservation of them, and would not part with them for any temptation. We ourselves have become possessed of a genuine authenticated relic of St. Columba himself, which used to be carried before the Irish kings, when they went to battle. It is the metal cover of his calendar; and two other relics are known to exist. One, a celebrated illuminated manuscript in Trinity College library; the other, the bell which he used when officiating in the church. One reason for familiarizing the boys with genuine Irish antiquities is, that their associations with the name of their country may be withdrawn from the period since Henry II., which presents scarcely any thing but misery and crime, and may be fixed on the really bright period, when Ireland, under our own St. Columba, was indeed the source of light and knowledge to Europe. It is one sad point at present in the Irish character, that their country is looked on with shame, instead of with pride. And how can men take an interest in the amelioration of that of which they are ashamed? And what is to become

either of Ireland or of the British empire, if the higher classes of Ireland cannot be brought to co-operate in the improvement of their country?

The Evening Service, as on Saints' days, was postponed till eight o'clock, that the boys might have abundant time for their play. It was full Cathedral Service again, equally well performed as in the morning. On inquiring how they had enjoyed themselves, I was very glad to find that one part of the amusement had been talking Irish among themselves and to an occasional passer by. They all seem to take the greatest interest in it, and are busy with it even out of school-hours.

The Warden and I had occupied ourselves in re-arranging the tables in the hall, so as to give the high table more space and dignity. The hall itself is about fifty feet long, divided into two equal parts by pillars. In the farthest part is the staircase,—a great oak flight of steps, coming down into the middle of the apartment; very handsome, but very inconvenient. And above it is a handsome oak gallery, running round all four sides, and communicating with the bed-rooms. We transferred the boys' tables to the place which was originally intended for them under the gallery, leaving the other portion of the hall for the high table. And as the boys were thus removed further from observation, the two senior boys were placed as Prefects, one at the head of each table. And after dinner we all went to them; and the Warden made them a little speech, pointing out the importance of attending to gentlemanly habits and the little courtesies and neatnesses of life; and I said something to them of the pleasure with which I had witnessed

their gentlemanly manner, and of the character which they had already acquired. It is of the utmost consequence to make boys proud of their school, and to create a tone in it by public opinion; and they all seemed pleased and attentive. Only yesterday one of the Fellows told me, that the senior boy wanted to come and apologise to me for an appearance of inattention whilst I was speaking. He had been taken suddenly ill, and was obliged to lean against the wall, and, in fact, nearly fainted; and he was afraid lest I should be offended, or think it indifference or rudeness. One cannot express the pleasure with which one catches at all these little traits, which indicate the tone of mind that is growing up, even so soon. And it is remarkable that this is purely the growth of the system; for the very boy I spoke of came from a school where the boys used to hiss the master in the school. And one or two others were as rude, ill-mannered cubs as could easily be met with. But when they see a body of gentlemen, living together in harmony, devoting themselves to education without mercenary motives, surrounded by an exterior of more than respectability—of dignity—always dressed, for instance, in their academics; entertaining noblemen and other persons of rank, and carrying on the whole system in a religious spirit, they cannot but feel respect; and with this they cannot help feeling affection; for I never saw a parent exhibit a more uniform, kind, and even affectionate feeling to them than all the body. They cannot bear being away from the boys; and as ——— said the other day, he used to dislike teaching, and had resolved never to undertake it any more; but since he

came here, he had become quite fond of it again. The fact is that the Fellows are not drudged with too much work, but have abundant time for their own reading.

Tuesday passed away like other days. Unwell, and obliged to remain quiet; but I had a good deal of conversation with the Warden on some difficult and delicate points. The establishment of such a College must be full of embarrassments; and the only wonder is, that we have met with so few. At present, one is pressing upon us of great magnitude; and as I am the only Governor present, I fear it will fall upon me to deal with it. But I am sure we have only to act steadily and straightforwardly upon our avowed principles—insist on conformity to the rules, where they are properly established by authority; and if this is refused, we must separate, and defy all the foolish stories which may be circulated. I am rejoiced to find, that throughout all this troublesome business, to which I need not allude more particularly at present, the Warden has acted with great judgment and forbearance as well as firmness. But with all this strictness, he is the most tender-hearted, affectionate creature—quite like a child. The manner in which he has kept the Fellows together, and brought them to their present state of harmony, is wonderful. They all seem to look up to him with great awe, and, at the same time, to love him much. And the discipline of the school he has managed in the same way. He has a large private income of his own—at least, about 400*l.* or 500*l.* a-year—and after confining his personal expenses to the merest trifle, all the rest he expends upon the College.

He must have given us already, in the organ, bell, and

other things, upwards of 1500*l.*; and without him we could never have made the appearance we do now, for we could not have purchased splendid things of the kind out of our general fund. If any thing can give us confidence in the working of the plan, it must be that Providence has raised up for us such a man. And he seems to feel that it is his place, and to enjoy it, notwithstanding the pressure upon his mind; but this, I hope, will diminish every day.

The —— called on me. We had a long conversation about our negotiations for the house; and I was very glad to find that he took deep interest in our remaining in his parish, if possible. The state of the case is this. After searching Ireland in every direction for a site, and being driven from negotiations respecting the see-houses of Cashel and Elphin, the Primate and several other influential persons were most anxious that we should not make any further delay, but open the College at once, and not wait for building. And they were quite right. This was the only house we could procure, and this we could only get for a lease of seven years, because it is entailed, and Lord ——'s grandson does not come of age till that time is expired. The conditions were by no means easy, but the house was convenient; and, in fact, we had no choice. Next half-year, we shall in all probability be full, and we cannot accommodate more than thirty-six boys, which will leave a considerable deficit in our annual expenses; besides which, it does not give us a sufficient number and mass to form a public school. There is also another very important part of the Institution with which we can do nothing in our pre-

sent confined space. Our servants' department is extremely troublesome, and by no means what we contemplate; but we have not the means and accommodation for putting the system upon a different footing. We have proposed purchasing this house, and the surrounding park of about 130 acres; but the price asked is 300*l.* a year and 6000*l.*; and virtually this 6000*l.* is to be the price of the house alone.

Now, close to this, only on the other side of the road, is a tract of about eighty or ninety acres, which formed the old deer park of the estate. It overhangs the banks of the river, while this is some distance from it; and thus we should obtain great advantages for the boys in the way of boating, bathing, and fishing, which are admirable ingredients in a place of education. The scenery is far more beautiful, and with a little management, might be made lovely. It is full in sight of Slane Hill, on which St. Patrick first preached the Gospel, according to the Irish traditions: and the whole reach of the river beneath it, from Stackallan Bridge to Slane, is perhaps the finest river scenery in Ireland—high banks, forming gentlemen's domains, and richly wooded, with an old castle covered with ivy, immediately fronting what would be the site for our building. The present tenant will willingly allow us to take his lease off his hands, keeping as much ground as we should want ourselves, and re-letting the rest to him, he supplying us with milk and butter, which, by the bye, are excellent. Another consideration is, that though this house is not unhealthy, the situation is low and damp, and rather relaxing; the other will be on high, open, but not

exposed ground. And there is also a quarry, and lime, and gravel, and sand, all on the ground for building. We can obtain it for two guineas per acre annually, and it would very much improve from our occupancy of it. I think, therefore, we shall resolve to make an offer for it, if Lord —— will consent to our obtaining an Act of Parliament cutting off the entails, which may be done; and then we must commence building. But we cannot decide just yet. We went to see the site, and were charmed with it. There are steep rocky banks covered with wood, and running down to the edge of the river, which is there navigable; and its being close to this house would enable the College to superintend the building without difficulty.

Wednesday.—A gentleman, Mr. ——, brought his son to enter. He looked minutely into the arrangements, and was much pleased; and we had an agreeable conversation in the evening in the common room. He was particularly struck with the nicety of the table, and the arrangements in the dormitory. The outer library smokes sadly, so that we were obliged to sit in the inner room; but they are both comfortable, and the books with which they are lined give them a proper character. I had long conversations with different Fellows on various points, and was more and more surprised to find how much had been effected by the firmness and delicacy of the Warden's management. Now, his difficulty lies in the servants. They have an excellent matron; a person of sufficient portliness and manner to command the respect of the boys, and she seems to understand her duties very well. The other servants are, like Irish

servants in general, unsatisfactory, and give a great deal of trouble. As soon as it is possible, we must procure the necessary accommodations, and put the whole thing on the footing we originally intended. There must be the matron and cook; but the greater part of the work of the house must be done by boys: I want to find an excellent, well-principled man, perhaps one who has been a sergeant in the police or the army, and could drill our own boys. I would give him one or two men—not like gentlemen's servants, but more like clerks in a parish; and under them I would place as many boys as we could want or maintain, picked out from the schools in Ireland. They should be made to perform the work of the house, and be taught the duties of servants; and every day a certain time should be devoted by one of the Fellows and their own superintendent to their religious instruction, and to teaching them generally. And if any one was remarkable for intellect, I would pick him out, and give him an opportunity of attending the classical upper school, and so encourage him; and even, by and by, if he distinguished himself in the right way, I would elect him a Fellow. Many of our most eminent men in the Church were originally in a similar situation at the Universities, and rose in a similar way to the highest honours. A system is good for nothing which does not give scope for the gradual rise of merit from the lowest to the highest ranks; and I think the boys we should turn out would be eagerly sought for as good servants, and admirably fitted for many important offices.

All this department, which we have contemplated from the first, is at present suspended, partly from dread of

drawing on our nearly exhausted funds, and partly from the want of buildings, the offices here being very confined.

Thursday.—The day passed as usual. I wrote letters, and was glad to get rid of long arrears; but I find there are so many things to be talked over and planned with the Warden, that I have not so much time as I want.

Friday.— — and I commenced designing a seat and desk, which is wanted for the boys in the chapel. In electing him a Fellow, we have always contemplated that he shall assist us in making our own designs for our buildings, and all that we want. This was the practice of the old religious houses: and we must lay the foundation of a high school of art, particularly of ecclesiastical art, which is grievously needed in Ireland. The churches are in a most lamentable state and style, and have been so for the last two centuries. I hope we shall be able to afford a lithographic press for him, for he lithographs very well; and then the designs which we make for ourselves may be useful for others. His taste promises to be pure and severe; and we have provided the library with a fair foundation of works on ecclesiastical art, which are very useful to him. All that we do now, which is moveable, we hope to do in the purest and best style, that it may serve for our future chapel. One of the Fellows gave us two-tenths of his income from the College, for the purpose of being employed in some necessary part of the fittings-up; and I think, from the taste and skill which — has shewn, that we shall have no need of applying to architects for designs.

Much of my time was spent in talking with —.

He is a sincere, good man, but his mind is not framed in a collegiate mould, and notwithstanding all my endeavours to bring him to a right view of things, if he persists in refusing to comply with the expressed wishes of the Governors, and the College, and with the general practice of the Church, in social worship, and rigidly exhibits to the boys an example of resistance to authority, under the pretence of conscience, I fear we must separate. I told him we should be very firm; that we had no intention whatever of insisting on a forced uniformity, except where it was absolutely necessary to guard the boys from doubt and perplexity, which they must feel if they witnessed one Fellow resolutely resisting the wishes of the others, and refusing to comply with the customs of the College; but that, when we were authorized by the Church, we should be quite firm, and were indifferent to clamour and misrepresentation. In fact, there is already such a storm of abuse raging against us, and we are so calm and quiet within our own walls, neither hearing nor heeding it, except so as to guard against giving needless offence, that an increase can scarcely take place. And if, notwithstanding this storm, we have, in a few months, made the progress we have made, there can be no doubt of ultimate success. I told him also, that if there was any thing wrong in the rules which we had laid down, we were amenable to the Visitor, and that he was bound to go to him, our proper ecclesiastical authority, and not appeal to the newspaper and the mob. He spoke kindly and christianly; and I much grieve, as we all do, that the peculiar and scrupulous state of his mind on

this point will probably render all arrangements ineffective.

Being Friday, there was no dinner at the high table to-day. It blew a hurricane. I and the Warden called on the ——, who, I find, has written about the Act of Parliament.

Saturday.—Another night and morning of storm and rain. The —— ——'s were to have come here yesterday on their way to the North; but Mr. —— was too ill to stop. —— and I made out this morning the College roll, on the model of the Winchester roll. One of the senior boys ill. I am glad to see that the Fellows asked him to come and sit with them in their rooms: this they do, I find, generally, our infirmary not being yet well arranged, and it is much more comfortable for the boys themselves.

Wednesday.—This morning we inducted the Prefects, having ascertained the form used at Winchester. It is a matter of difficulty and delicacy, in a new Institution, to do things of the kind with just that degree of formality which may be grave and decorous, without making too much of them. It is a very easy step from the sublime to the ludicrous; but I think we have succeeded pretty well. The boys had a whole holiday given them, to supply agreeable associations; and at eleven o'clock they were summoned into the hall, where we were all seated; and they were ranged in a semicircle, at one end, with the three elder boys at their head. I was pleased to find that they had expressed a wish to be allowed to dress themselves for the occasion. And they looked manly, and modest, and gentlemanly. The

Warden sat in his great chair, and I in another great chair, at his left hand, as representing the Governors. For it is of great importance that they should understand that, besides the Warden and Fellows, there is another body taking great interest in their welfare and progress. The Warden then made them a little address, seated, and with his cap on. He went over some of the reasons which had induced us to adopt the public-school plan of governing the school, to no little extent, through the medium of the senior boys; pointed out their reciprocal duties; admonished the Prefects of the influence which they must exercise over the whole school, in exhibiting a good example; checking evil, particularly such evils as the use of improper language, and protecting the weaker boys. He then delivered each of the three senior boys their cap, with a tassel on it, (the other boys' caps have none,) using the following form, which we presume to think fairly Ciceronian: "Carole, Ego auctoritate meâ præficio te alumnis Columbeiensibus." After this, the Warden requested me to say a few words to them; which I did, and they were dismissed. The behaviour of them all, down to the youngest, was very becoming. This afternoon, in chapel, the two senior Prefects are to take their seats under the Warden and Sub-warden, where they sit at Winchester. It is a great amusement and interest, creating all this system out of nothing, after existing models; and it must be done before the numbers are increased.

There was a slight indication of temper this morning at breakfast, between two of the Fellows; but very slight. If there was not a general habit of courtesy and restraint,

it would have exhibited itself more distinctly. As it was, though even trifles make one uncomfortable on this head, it was satisfactory to see that the evil appeared in a very subdued form.

I have had lately long conversations with the Warden about money matters. It appears that the money which has been expended and sunk in making the house fit for our purpose, including the dormitory, chapel, school-room, and a sewer, which it was found absolutely necessary to make, and of which Lord —— would only bear a part, amounts to about 1,500*l.* About 600*l.* was the sum which we had first calculated on; but I never thought it possible that an Institution like this could get into any place under an outlay of about 2,000*l.* This appears a large sum for a lease of seven years only; but either we must have taken this place upon these terms, or given up the College. And we shall regain it even in money by the pupils, who are coming to us, and who could neither have been trained, nor induced to come to us, if we had not taken high ground from the first, and exhibited at least a fair specimen of the system. Our annual expenditure, including twenty-four boys, six Fellows, and a Warden, and servants, is about 2,200*l.*; and of this the school covers all but about 500*l.* or 600*l.*, which we must for the present make up from our annual subscriptions, which amount to about that sum. Of course, every fresh pupil diminishes the necessity of drawing upon this fund; and the staff which will serve for fifty, will serve for one hundred. But we must lose no time in fixing on the permanent site, and building; for we cannot accommodate more

than thirty-five boys here without building; and what is to be done, should be done on the permanent ground. The Warden consulted with me on the mode in which he could best employ his income for the next year to the use of the College, in providing such things as would be advantageous to it, but which we should not like to purchase from the common funds. His own income from the College is only 200*l.*; but he appropriated from his own means about 700*l.* in the coming year, to obtain various things principally for the chapel, especially completing the communion service. And he also proposed heading our Building Fund Subscription List with a large sum. Surely it is providential that such a man has been trained and preserved for this work; I do not know where we could find his equal.

At dinner to-day the boys are to have apple-pie, at the special request of one of the Fellows, who is an enthusiastic Wykamist, and insisted that it must be done, because at Winchester, when the College officers were appointed, apple-pie was a necessary accompaniment.

To-night, also, I am going to give them a little lecture on Gothic architecture. A letter was sent me to-day from Mr. —, an Irish Clergyman; we met him at Dr. —'s, and by his own account he was a great collector of Irish antiquities for others, not for himself. I endeavoured to enlist his services in behalf of our incipient Museum. No country abounds in more interesting remains of great antiquity than Ireland; and it is of consequence that we should form a collection of them for the boys. One of the three genuine relics of St. Columba's we have already.

After dinner to-day, we had the lecture. Only those boys came in who liked it; but most of them came, and were very attentive, and intelligent, as I found by asking them questions as we went on. The oars have arrived for the second boat on the Boyne; and if the Bishop of — comes on St. Andrew's day, we hope to induce him to trust himself with us, and to take him down the river.

We are tormented with smoky chimneys, and fear, on examining them, that if we purchased the house, we should have to build them again from the ground, the flues run so awkwardly into each other. This is another reason why it might be unwise to think of it.

We introduced another improvement to-day—that the boys should remain at their places after dinner and tea until we have gone into the common room. It is more respectful, and induces the Fellows to adjourn at once to the common room, instead of waiting round the hall fire, while the servants are removing the things.

This day also we have commenced a collection of passages for a new Speaker, which is much wanted.

— gave me a most satisfactory account of the progress which the study of Irish is making in the University of Dublin, owing to our scholarships. The classes are very large. One gentleman commoner, a man of independent fortune, is a candidate for them, and is very anxious to attain one of our Fellowships here, from mere love of the place and system. All this is very encouraging. If we can but gain time, before Ireland and the Irish Church are handed finally over to de-

struction, we shall do wonders. At any rate, the effort must be made.

Thursday.—A letter to-day from Mr. ———, who has been staying here. They elected him a member of their common room; and he writes back a very gratifying acknowledgment of the compliment paid him “by men, to whom both Ireland and the whole empire are turning their eyes as the leaders in the regeneration of their country, and the restoration of the Church.” The language may sound hyperbolic, but it is perfectly true to the letter. And it is satisfactory to see that a man of his talents and character recognises the importance of the place, and that a nobleman’s son feels it a compliment to be elected already into the Society.

The Prefects to-day have presented a petition that they may have the Psalms chanted in the Evening Service. This is very satisfactory. We had great questions about the propriety of all of them attending two full services every day. My own opinion was that it should be done; and that by having the services musical, and making all the boys take part in them, no tedium would be created. But things must be introduced by degrees. The Warden told me what passed between him and them; and I was delighted with the way in which he led them on to take their proper position as the leaders of opinion in the school, and the channel of communication between himself and the boys. He also very judiciously explained to them the principles on which he himself would act in deciding on their request, so as to give them very valuable instruction in the art of govern-

ing others. The more I see of his management, the more I admire it.

I was glad to hear that ——, who had spoken rather unkindly to —— yesterday at breakfast, had been to him of his own accord, and made him an apology. What passed was nothing more than a criticism on the chants which had been selected for the chapel service. But the same kind of criticism had been repeated so often, that it annoyed the other evidently: but it was a mere trifle. And it was satisfactory to see that even such a trifle was thought worthy of an apology.

Saturday.—The drill-sergeant has commenced his labours; and his report to the Warden is, that he never saw such a set of young gentlemen in his life. He has been employed in a great many schools, and seems quite struck with their orderly and obedient, but cheerful manner.

We have been wishing to procure them a ball-court; but after laying out so much money on the place, we do not like to build one for only a few years. But I find they have raised a subscription among themselves of nearly 10*l.*, and we must see what can be done to help it on.

Another application to-day from an admirable mathematician in Trinity College to be a candidate for a Fellowship. We shall be able to command whatever assistance we like. The election for the two Irish Scholarships in Trinity College has terminated: there were six candidates. Six Clergymen, therefore, already able to make some use of the Irish language in their parishes. The first place has been gained by a gentleman

commoner, who is very desirous of coming here to be our Irish tutor. It is quite amusing to hear us all talking of the boys, as if they were our own children. The Warden stands looking at them as they are playing, and cannot help calling them his "darling pets." And instead of looking forward to the vacation with delight, we all seem more inclined to remain here.

Monday Morning.—We have begun making a collection for a new Speaker for our own uses, including passages from St. Chrysostom. Most of those used at present in schools are very imperfect, and even objectionable. — is copying passages from Burke. — sent the Graces which he composed to England, to be criticised by Professor Mac Farren, from whom he is learning composition; and this day's post brings his high approval. They are antique and solemn, like Tallis's works. I suggested to the Warden, that once every month there should be an examination of all the boys' things, to see that they had their dressing apparatus complete, and their books neat. We used at school to waste considerable sums of money in damaging our things and books, and this should be prevented. Yesterday they sang admirably in church, particularly the *Te Deum*.

Monday Evening.—This evening, in chapel, we had all the Psalms chanted for the first time. We had all wished it; but it was so contrived, that the boys should be sounded as to their inclination; and a petition having come from them, it was readily granted. We found that it only lengthened the service a few minutes, in point of time; and in point of feeling, it diminishes it.

Tuesday.— — was ill, and the Warden took his

place at the organ. It is a great advantage having two persons who can do this. When —— is elected, we shall have three. —— is in high spirits, and says, that in about a twelvemonth we shall have the finest choir service in the empire; and he is a good judge. We have begun chanting the Grace, which has a very good effect. Annoyed with intolerable smoke in both the common rooms. The chimneys so badly constructed, that we shall be obliged to pull them down, and rebuild them from the ground. Wrote to Lady ——, begging a subscription for the ball-court.

It must be arranged that the boys are kept quiet both before and after chapel; at present we hear shouting and noises, which is not decorous, as soon as they are out of the walls. Invitations were sent out to several neighbouring Clergymen to dinner on Saturday, being St. Andrew's Day. They do not entertain ordinarily, except on festivals. Suggested that they should hold a College meeting, and express to the Governors their wish, that any candidate for a Fellowship should spend some little time here, before they proceed to an election. Mutual acquaintance is desirable on both sides. Had a long conversation with ——. With his enthusiasm, and eager and not well-disciplined mind, he has evidently both caused and experienced a great deal of annoyance. He cannot bear any thing which is likely to give pain to the boys, and has not unfrequently stood sadly in the way of discipline. It is astonishing how admirably the Warden has managed him. It is a great triumph to find that a Master of Arts of Oxford could bring himself to bear the thwarting and restraint which has been necessary

towards him; and this in quite a new Institution. And I told him how much his example would tell in inculcating the same spirit in others. I am convinced that he has endured a great deal; and yet he has brought his two brothers here, and wishes to bring a third; and spoke to me of the place with the greatest affection, as his strongest tie next to home. It was always the question of difficulty, whether in the English Church could be found sufficient discipline and habits of obedience to keep together a body like this, under the strict rules which must necessarily be laid down to preserve order. But thus far the experiment has succeeded. Bad account from ——.

Wednesday.—No letter from Limerick; but —— evidently very ill. Suggested to the Warden as a query, the propriety of requesting the prayers of the congregation for any one who stood in a close relation to the College when they are ill. Every day we give thanks for our benefactors and founders: surely we should pray for them when under affliction. He took time for consideration. They practised their *Carmen Columbeense*, or holiday-song, this evening for the first time. Handel's music suits it admirably. We were obliged to take into consideration the whole question of fagging; it is one of some difficulty. The Warden and I both agreed, and indeed so I think do all the Governors, on these principles:—

1. That fagging in some shape or other will always exist in schools, and wherever there are the strong and the weak.

2. That the power given to the Prefects must be given

for the benefit and protection of the little boys, not, as at some public schools, for the indulgence of their own indolence.

3. That having established a sort of clientship, we could not attempt to interfere with those little reciprocal services which will naturally grow up with it.

4. That such a system of reciprocal services, properly guarded, is very desirable, and will much assist in the general plan of the internal government of the school by the upper boys.

But we must without delay do something. Suggested, that each Prefect should have ten boys under him; and that, in a certain degree, he should be responsible for them in minor matters. And two, at least, of the youngest boys should be given to him as pupils, that he may look over their exercises, see that they are neat, &c. Every thing else will follow of course.

Glad to see the Fellows playing football with the boys, and cricket. When —— goes out in the morning with the letters, they come jumping about him, like little wild things, without the slightest fear. And yet all the Fellows agree that there is never the slightest symptom of disrespect. When I meet them on the stairs, they all stop and step aside, and stand still till I have passed. This is their own act and deed. No letter from the ——.

Friday.—The Bishop of —— not able to come. He has not been well. But letters from Dr. ——, that he and Dr. —— would be with us, if possible to-morrow. Mr. ——, a Clergyman, and Mr. ——, a young but very intelligent man, who built the organ for us, arrived

to spend St. Andrew's Day, Saturday, with us. Mr. — is quite a gentleman, and delights to come and spend the Church festivals here. The Warden was engaged in the evening. There was, of course, no high table, it being a fast of the Church. Generally, when strangers have been here on such days, it has been explained to them that the Fellows do not dine, and they have dined at the boys' table; but the Warden and I both thought it better that they should have a mutton chop in the Warden's room, now that the joints are not placed on the boys' table. I forget whether I have mentioned this; but we have made a new arrangement, by which Mrs. — carves for the boys on the outside, and the Fellows' table has resumed its decency and order. Had a great deal of conversation with Mr. —. He told me an anecdote of the Warden, which strikingly illustrates his character. He was deeply beloved by his parishioners; and they can scarcely speak of him without tears. When he resolved on carrying out the Church system thoroughly in his parish, he began with endeavouring to make them stand up during the singing in the church. Accordingly he gave out the Psalm in the form usual in Ireland, "Let us stand up and praise Almighty God, by singing the 100th Psalm." At these words, a few of the congregation rose. S—— paused a moment, and then firmly repeated, "Let us stand up and praise," &c. More of the congregation rose; but still some were seated. S—— paused again, and then repeated, "Let us stand up and praise," &c. Upon this all rose but one man, who slouched his head, and would not move. S—— then said aloud, "Mr. Church-

warden, there is a refractory member in the church : do your duty, I command you." And the Churchwarden was obliged to come out of his seat, and proceed to the place where the culprit was sitting. But before he reached it, the persons near had made him stand up, and S—— triumphed. By his firmness here in refusing to do duty while irregularities were permitted in the service in the parish church, he has succeeded in having the Rubric properly observed, and the whole thing very well done.

Perhaps there is scarcely another Clergyman in Ireland who has so long and so steadily acted upon Church principles, and that without the slightest tendency to extravagance or unsoundness. In a very different way he possesses another admirable quality, very rare in Ireland—accurate, methodical, minute habits of practical business. I shall not easily forget when we were purchasing the furniture for this house together : we were at the ironmonger's, and on coming down stairs, after seeing what he had selected, I could not help saying, laughingly, "I am sure you have forgotten one thing—one of these mouse traps." "No, indeed," he said, "I have bought three." From that moment I felt confident that he would succeed. A mind that could at once grasp the magnitude of this work, as he did, surrender for it what he most valued, embark in it with such faith as a call from Heaven, and that not to take the Wardenship, (for this was ultimately forced upon him,) but to occupy a very inferior position as our Chaplain, and who could also think of mouse-traps, was the very man for our purpose. The said mouse-traps are now much needed ;

for he told me, that on inquiring into the cause of a hole in one of the boy's trousers, it was laid to the charge of the mice in the dormitory.

Saturday.—Chapel this morning at half-past seven, the service being long. At last we have arranged for the boys to be kept perfectly quiet both before and after chapel. On surplice days they put on their surplices in the music-room, and from thence are to go two and two with the Fellows, &c. following. It makes a striking little procession. I am so glad to find that we were quite right in getting those old ecclesiastical chests which were picked up in a miserable place in Wardour Street, and cleaned for the purpose of holding their surplices. We did not like the idea of their being tossed about as common things. The chests, now they have been cleaned, are extremely beautiful, and were probably used for a similar purpose four or five hundred years back, judging by the purity of the carving and the Gothic panels; and the surplices are always clean. In the evenings the boys come at once in procession into the hall to dinner. And in the mornings they are to form in the school for chapel, and come at once from chapel in to breakfast.

Even thus we cannot entirely stop their little tongues, but it is much more reverent. I was rejoiced to hear that —— ——, the senior Prefect, had expressed his satisfaction at the arrangement, as he had before endeavoured to keep them quiet in the school-room before going into chapel, but had been always met by the claim of privileges, that they might do as they liked after the school was over. We had the full choral service this morning, and Tallis's grand Athanasian Creed for the first time. At

half-past ten we had the Communion Service; also chanted for the first time. The responses we all agreed were exquisitely given, without the organ. Both — and the Warden, who are good judges of music, declared that they had never in their life heard any thing of the kind so beautiful—the boys' voices are so pure and delicate, and they sung with so much feeling. The Warden also preached a sermon for the first time, very excellent and affectionate. He came to me to consult how he should address the boys, and we quite agreed that he should speak to them as he felt to them, "My dear boys." He loves them in the most singular degree—"only look at those dear boys;" is his frequent exclamation to me when we are walking together, seeing them play football. And they certainly are interesting, well-conducted boys: and most of them made so since they came, even in so short a time. After chapel we all started for the river; and though the lameness, which I have had ever since I have been here, was not wholly cured, I could not resist going. They sent to try and procure a car for me, but could not succeed, and so Mr. — and I walked on, and by the help of a stick I managed very well. He is a sound excellent man, and a steady Churchman; and his delight at the place was unbounded. He dwelt much on its immense importance, as the only place in Ireland where the true principles and image of the Church are exhibited; explained how it would gather round it the sounder minds among the Churchmen, both clergy and laity; how it would support and encourage by sympathy those who were now struggling in their parishes against every kind of opposition;

and save many from running into extravagances who were beginning to despair of the Church, as if it could not produce any thing good or great. If, as is threatened, Trinity College is destroyed, by making Romanists eligible to Fellowships, its importance to the Church will be incalculable. At Trinity it is not necessary for undergraduates to reside ; they need only pass their examinations twice or three times a-year, in order to take their degree. And thus, one of the great advantages of an University education is lost. It is possible that we might be able to offer our own boys, after they leave the school, an opportunity of remaining here, perhaps in a separate building, carrying on their studies for the University with all the benefits of a home. Their living will be cheaper than any where else, and they will have all the advantage of discipline, books, and safety from bad associations, even if we cannot give them much instruction. The fact is, that with a Collegiate body once formed, and inspired with a right spirit, it may be made available for a variety of purposes. What — writes from Oxford is very true ; and he is a cool and thoughtful person. He says, “ If any thing can save the Irish Church, it is this College.”

One reason why I wanted so much to go down to the river, was to see the boys in their boating dress. The Warden has given them a second boat, and they make out two very respectable crews ; and — had sent to Oxford for the uniform of the Christ Church and Exeter boats, consisting of a plain-striped Jersey, blue handkerchief round the neck, and straw hats, so that they looked very nautical. It is a rule that one Fellow should

always go in each boat. However, they took me instead of a Fellow, and one of the young ones and myself steered down to Slane Castle, beating the other boat which raced with us by only a few inches. The two boats are to be named the "Columb," and the "Brian Boiromhe," (I believe the name is spelt right, but he was the great Irish king,) and we must procure some ladies to embroider us two gay flags for them. The boys who were not in the boats ran down by the side of the river cheering us, and it reminded me of the races on the Isis. But our numbers were as far inferior to those of Oxford, as the scenery was superior—steep banks, covered with hanging woods, and broken by grand contorted limestone rocks, terminated at one end of the reach of the river by Lord Conyngham's castle, and Slane Hill, where St. Patrick first preached the Gospel. The river runs entirely through the park of Slane and Beau Parc, and is, in fact, some of the most beautiful river scenery in Ireland. The site for which we are now in treaty for the College, stands immediately upon the bank, overhanging the river, and commands magnificent views. While the Warden and Mr. — went over the castle, — and myself took each a junior crew of the young ones, and rowed down to Slane bridge. Nothing could be better behaved than they were; perfectly at their ease, laughing and talking, without a shadow of awkwardness, and yet as respectful as possible. It was quite delightful to have them with us, teaching them to row. When we got back to the castle, we found Dr. —, who had come down to the river-side with Dr. —; and the "Columb" took him and me back together, racing against

the "Brian Boiromhe," not without much joking and laughing on both sides, in which I was glad to see exactly the same spirit of freedom from restraint, without a single approach to a liberty. In fact, the longer I stay here, the more I am pleased with the tone of their manners. It is very easy to crush all disrespect, and very easy to give unbounded license; but to unite freedom and self-restraint is the difficulty, and this they seem to have accomplished. Several of them, the Fellows tell me, when they first came, were perfectly impudent. But the change is produced by their seeing constantly about and above them a body of persons surrounded with all the circumstances calculated to impress them with respect.

Dr. — told me the accounts from — were better. There is a difficulty in — taking the Fellowship; his father objects, for some reason or other; but he regrets it himself much. There are others offering themselves for it. Dr. — in high spirits. I told him he must wear his gown when he came here, to identify himself with the Fellows, and he promised to do so. At dinner we had the —, our parochial Clergyman, his curate, — the Registrar of the diocese, and the party in the house. Mr. — could not come. We sat down about fourteen. The boys dined with us as usual, and there was no difference at the high table, except that wine was put down, and the dinner, though plain, was of a better character than usual; that is, instead of only two plain joints, there was a turkey and ham besides, and a pie and pudding. We were very chatty. When the Archdeacon dines with us, he always sits at the Warden's

right hand, and also in chapel, that we may do honour to the parochial system. After dinner we adjourned to the common room, but had no dessert or wine, and managed to get on with conversation, and prints and books, till tea-time, when we all went into the hall again, just as usual. Dr. ——— seemed thoroughly to enjoy himself; he would make tea for the boys, and laughed and joked with them as they came up with their tea-cups. After tea, we had the evening service in the chapel; it is put off till this time on holidays, that it may not interfere with the boys going down to the river, or on an excursion. Pleased to see the boys offering their Prayer Books to the visitors who had none. I have observed this kind of attention in eight or ten instances, and it is perfectly spontaneous; and I told them, when I happened to be speaking to them one evening, how pleased we were to see that they understood those little gentlemanly acts of courtesy.

We had our first anthem this evening, in the usual place in the service, and the boys sung it very well; so that to-day has been a grand step in our chapel music. Also, the Warden and I agreed that there was no reason why we should not use the beautiful velvet altar-cloth on Saints' days, and also place on the table the silver gilt offertory dishes, instead of the common one which stands there every day. It is of great importance to mark the ecclesiastical year to the boys' minds in every part of the system. I forget whether I said, that on Friday, upon this principle, we had resolved to drop all organ music in the morning, and only chant the Litany, which was

done. It gave a solemn penitential character to the whole service.

Sunday.—The Holy Communion was administered to-day in the parish church. Had a long conversation with Dr. ——. He has become quite enthusiastic about the place. We spoke of the necessity of limiting our numbers; and of the possibility and expediency of rather forming two or three Colleges of the kind in different parts of Ireland, when once this was firmly established, than of making one overgrown Institution. If the system works well in one case, it will in another. We also agreed in the wisdom of interfering as little as possible in the management of it. He said that he had never seen any thing equal to it, or like it. It appears that there is a strong desire, in certain high ecclesiastical quarters, to put us, if possible, in possession of some of the richly-endowed schools in the North. Perhaps something of this kind might be looked to, if another St. Columba was required for that part of Ireland: but we must beware of mixing ourselves up in any way with governments. We also settled about the application to be made for sites at once, and on the necessity of commencing building next spring. I hope also, by his suggestions, we shall be enabled to devise means for accommodating, even in this house, boys enough to cover our expenses. More boys are coming, and from England. We are discussing the age at which they can be admitted. If at seven, I hope and trust — will send — here at once. Had a long conversation with —, whose pride had been a little hurt, but it was soon

soothed, and all things are right. But no one, except a person placed in S——'s situation, can tell the delicate and difficult task which he has had to accomplish.

Monday.—Our guests all went away, and we are left to ourselves.

December 8th.—A letter from the Bishop to-day, to accept our invitation to dinner on the 16th, being the last day of the Term. The Archdeacon of —— comes to examine the boys in their catechetical instruction. The Warden sent out invitations to the —— of ——, our Rector, Mr. ——, Mr. ——, Professor ——, and one or two others, to meet the Bishop. I have omitted my journal for some days, and must now put things down as they occur. Last week we put up the curtains to screen the Warden's and Sub-warden's stalls in the chapel. They are of dark claret-coloured figured kind of velvet, given by the Warden, and take off from the bareness and coldness of that part of the chapel, and will serve for us wherever we are. Great anxiety expressed by certain parties, that I would intercede to get the game of hurling or hockey allowed once more. The boys are very fond of it, and it is the national game; but two serious accidents occurred from the clubs with which it is played, and the College prohibited it. I suggested to the Prefects to draw up a petition to the Warden and Fellows as the proper course, but was pleased with their reluctance. They were afraid it would be thought a liberty, and that even if the Warden granted their request, he would be anxious, and dislike it. —— told me of a conversation with some of the elder boys. They were comparing this with other schools, and remarking

that here the Tutors came not to make money, but because it was their duty; that the Warden, for instance, had given up every thing to come here, and that too in an inferior position, without knowing what we fully intended, or contemplating the probability of realizing it. (How much he had given up I did not know before.) They concluded with the remark, that he was sent here by God. And as far as human eye can see, never was there a truer remark. We have just been talking over matters together, and agreeing, that if any one eighteen months back, when we first met in Dublin, without a house to put our heads into, or an article of furniture, or a Warden, or a pupil, and with a tempest of scorn and abuse raging around us, had foretold that in this time we should have full cathedral service in our chapel, the Bishop dining with us, the Archbishop visiting us, and the number of our pupils, for the present, fully as many as we can accommodate, we should have thought him only fit for an asylum. And we also agreed, that in anticipating the possibility of effecting any thing with the materials which we had before us at that time, we were indeed, as many persons called us, wild enthusiasts and fanatics. Providence has done it all.

—— came with a proposal, that on the 16th the boys should not only sing their Carmen, but make up a little concert; and the Warden, and he, and ——, would help it out with singing some choice madrigals. We all caught at it as the germ of something still better in future, when they may be able to perform some good selections from Handel. Their breaking up should be joyous, but we wish to exclude eating and drinking.

The first specimen this week of a new bakehouse established in the neighbourhood, in the hope of our custom. The bread is better than it has been before; but the custom is promised on condition that no tarts, or cakes, or pastry, are to be made for the temptation of the boys. Fruit they may have as they like, but not trash. Dr —, our physician, dined with us yesterday, and spoke very favourably of their health. He seems a sensible, clever man, and is considered one of the most eminent country physicians in Ireland, particularly for diseases of the chest.

We walked the other day to examine the sites which are contemplated for the College; all three are on the river, and command its beautiful wooded banks. We hope to hear from Lord — soon, as it will be absolutely necessary for us to begin building without delay.

The Warden and I arranged finally about the rooms, so as to accommodate ten more boys, which will nearly bring our income to a level with our expenditure, without drawing on our subscriptions. The music-class has been transferred from the music-room to the hall, and we shall thus be able to use the former as another Fellows' room, and to appropriate one of the present Fellows' rooms to the little Irish boys, servants, or choristers, or whatever they are to be called. —, the sergeant, is to have the management of them, and Mrs. — thinks they will do the work of the house much better than women servants. They are to be clothed, fed, and instructed, at the expense of the College, without wages; and then we shall provide situations for them afterwards

in gentlemen's families. They will be useful to us here in giving us some vernacular Irish, and most useful when they leave us, in carrying with them a sound Church education among the lower orders.

Tuesday, December 10.—Yesterday the Sub-warden and I went to call on the Bishop of —, who was very kind. He seemed much pleased with the thought of accepting our invitation to dinner on the 16th; we shall have rather a large party. He wished us, I know, to bring the neighbouring Clergy about us; and we have from the first allowed it to be understood, that any Clergyman who wishes to see the place would be most welcome, and that we should wish him to stay and sleep. It is the only way to understand the real nature of the system.

Talked to the Warden about rejecting soup at dinner. Necessarily there is a quantity of coarse meat in such an establishment, which is hardly available for any other purpose; but it is of such importance to maintain the principle of keeping the Fellows' table the same as the boys, that he has prohibited it for the future; and it is only made for the poor, many families being fed with it regularly. I went into the school last night to see their drawings, and was surprised at the progress they had made. — is a good teacher; he has written a little address for them, which is to be delivered to them the beginning of the next Term. — has done the same in music.

The prize-books arrived from London. They are good and genuine. Old Variorum Classics, and books of that kind, in good condition, instead of trumpery

modern things, splendidly bound in new morocco. Dr. ——— has given a prize of a silver pencil for the best specimen of Irish writing. He was very much pleased with the specimens he saw here. Had a long conversation with ———, who had been annoyed at something or other, but seemed to have overcome it. One's chief business is to explain things, and make them understand each other, which, however, they do wonderfully well without any mediation. Another candidate for a Fellowship announced to-day. I am not satisfied about the arrangement of their school-hours, but it is a matter of much difficulty.

A college-meeting held. Of course I was not present, except for five minutes accidentally. They prohibited light trousers for the boys, and made some other useful regulations about their dress. It seems quite natural to see them hold their meetings as at Oxford.

Tuesday, December 17.—The whole party, Warden, Fellows, and boys, have just started for Dublin, for the vacation, leaving me and one of the Fellows, and a visitor, in the house alone. I have something to do, which I cannot do any where so well as here; and therefore brave the remaining behind; besides which, it was of the utmost importance that the others should be able to get away. And they were all so circumstanced, that they could none of them remain to take care of the College, without making a great sacrifice. It is uncertain whether I shall be able even now to go back to Oxford till Easter.

And now for a providential escape, which the whole College have just had.

On Saturday, myself, and three of the Fellows, dined with our Rector, ——. The ——'s there and the ——'s. I sat next Mrs. ——, who spoke with great interest of the College. We came back late; and I had scarcely been asleep two hours, when I was awoke by the ringing of the bell. I thought it was the usual signal for getting up. Presently I heard something like an explosion and a hurried voice, and jumped out of bed, slipped on my dressing-gown and shoes, and was hastening down stairs, when —— came in his shirt, to tell me that the house was on fire. The fireworks for Monday, which had been brought down that afternoon from Dublin, had been deposited by the Warden, according to the directions of the maker, in a great oak wardrobe in his own room, with the greatest care, but they had ignited spontaneously, and exploded. There were rockets, blue lights, and the usual display of such things to the value of 8*l*. Providentially, the Warden had refused to allow any thing of which the explosion might be dangerous. The first terror then was for the Warden. To our inexpressible relief we found that he was safe; he had just got into bed, having closed the door of his bed room, from which, happily, there was another egress through his dressing-room. At the first explosion he thought it was a mob smashing the windows and breaking into the house; but when the rockets went off with their horrible hissing, he at once saw what was the matter, leaped out of bed, and escaped by the dressing-room to ring the bell, in which act, as so often occurs, a second frightful accident nearly occurred, for the bell broke, and if it had fallen on his head, would probably have killed him. We were all assembled in a minute or

two ; and our first effort was to open the door, so far as to discover, if possible, how much of the room was on fire. And one of the Fellows, ——, with a noble spirit, insisted on creeping in on his hands and feet, but on opening the door there rushed out such a volume, not of ordinary smoke, but of dense sulphurous metallic pestilential vapour, that we could not allow him to penetrate, and dragged him back. He would probably have been poisoned. The room was on the ground floor, and we were enabled to get over the area to the window, and there perceived it wrapped in a tremendous blaze, which it would have been impossible to approach ; we therefore ordered the doors to be kept thoroughly fastened, and stopped up with blankets the panes of glass which had been smashed in the windows ; and then, with all hands, proceeded to deluge the room over the one on fire with water. Our first thought, of course, had been the boys, and they behaved admirably. No screaming or shrieking. They got out of their beds and came down stairs, though such a volume of pestilential smoke had rushed up the back stairs, on which the door of the Warden's rooms open, that candles would not burn, and we were nearly suffocated. We searched all the little cubicles or cells, with miserable anxiety, in the dark, lest any one should be still there ; but on counting them in the hall, we were relieved beyond expression to find them all safe. And as the staircase became clearer from smoke, the three senior boys went up with one of the Fellows, gutted the dormitory of bed-clothes, &c., and they all came into the common room, which has a door opening on the lawn, and there lay down upon the floor, nestling close to each

other, without a word, or apparent anxiety, knowing that of all our property, they were the most valuable ; and putting entire confidence in our managing for them. It was almost worth the frightful accident to have such a proof of their confidence in us, and of the Fellows' affection for them. Having fixed a ladder at the bottom of the area against the window, we watched the flames raging, and licking up to the ceiling, over both the fireplace, and where the oak wardrobe had stood. But mercifully, from the fire-works having been confined, it seemed that they had not scattered over the room. The wall against which the wardrobe stood was solid, without any timber-work ; and by deluging the floor above, we had the satisfaction of finding that the ceiling was likely to be preserved. At last it was clear that the fire of the wardrobe was wearing itself out, having consumed it wholly ; and the only fear now was for the floor. I was on the ladder at the window, and after some hesitation, we resolved to collect as large a quantity as possible of wet blankets and buckets, and pans of water, at the door, and then open it, and rush in at once to extinguish it. We had formed a line for the buckets from the scullery pump, and to our inexpressible joy and gratitude, the plan was successful, and the fire extinguished. A more providential escape, perhaps, never occurred. The Warden and —— had been sitting in the room all the evening, busy with College accounts. If the fire-works had exploded while they were there, the candles would have been put out, and they must have been suffocated in that horrible smoke, if not killed, by the discharge. If the Warden had not prohibited some ex-

plosive fire-works, which the boys wanted to have, in all probability the door of the room would have been blown open, and such a volume of smoke would have rushed up the back stairs into the dormitory, that we should not have been able to get the boys down till the stairs had caught fire; and if our new pump had not yielded a most abundant supply of water to deluge the room above, the joists, as we knew, were so dry and combustible, that nothing could have saved the whole house. Providentially, we none of us lost our presence of mind. Some of the people near, hearing the bell, came down, but we did not allow them to enter the house; and resolving not to damage things till it was absolutely necessary, we allowed the library to remain without disturbing it. On getting into the room, we found the large oak wardrobe literally a heap of ashes; the walls, which had been newly papered, blistered and scorched; the books covered with a sort of sulphurous crust, but not otherwise damaged, and the floor was just beginning to burn when they rushed in and extinguished it. The heat was like a furnace: we were even scalded by the water which was now dripping down from the ceiling; and the laurels at some little distance from the house were actually seared and scorched by the hot air, which had rushed out through a few broken panes of glass. We ripped up the floor to satisfy ourselves that every spark was extinguished. And then all of us met in the music-room, as we usually do on Sunday for prayers, and, kneeling down, the Warden offered up our thanksgiving for our preservation, and I closed it with another for his own preservation. I never heard more fervent Amens than from the boys breaking out in the middle of

the prayers; and not a few tears were shed by all. Mrs. — got the dormitory arranged again for them; and leaving two of the men up, we all went to bed, but, I fancy, none of us to sleep. The poor Warden passed a wretched night, with the sound of those horrid rockets hissing in his ear, and doubting whether he had not been to blame in allowing any fireworks at all, besides reflecting how near he had been to destruction. When we met for breakfast the next morning, we were a little recovered, and were able, nearly all, to go to church, though several were obliged to come out in the middle of the service, myself in the number. But it was a satisfaction to have stood it as well as I did. The poisonous nature of the smoke had affected most of the boys. We gave them wine in the middle of the day, which recovered them. Of course we begged the Rector to offer up the thanks of the Governors, Warden, Fellows, Students, and the other inmates of the College, for the great mercy vouchsafed to us. We were all too worn out to go to church in the afternoon; but the Warden ordered wine for dinner, and we exerted ourselves to banish the frightful recollection, in order to procure a sound sleep at night. And in the evening we were able to have full service in the chapel, which was a great comfort. We all went to bed early, and passed a comfortable night.

On examining the extent of our loss, we found it very serious; though, compared with what might have happened, a mere nothing. The house and furniture were insured by us for 6,000*l.*; but in one of the offices in which we had policies it was clear that we could recover nothing, from the nature of the accident, and in the

other it was doubtful. The saddest part of all was, that ever since St. Andrew's Day, our two magnificent chased silver-gilt offertory dishes had been deposited in the oak cabinet, till Henry VIII.'s iron chest should be opened. We found them, one partly melted, the other much damaged. But I hope the centre chasings, which are exquisite works of art, representing a Holy Family, and Esther and Ahasuerus, though covered with black, are still not seriously defaced; they can be reset. And, on the whole, this loss was not so bad as we had anticipated. Two illuminated missals were also burnt, with some valuable maps of family estates of the Warden, besides a variety of minor things, such as linen. Every article in the room was more or less blistered or calcined by the heat. Among them, the Mosaic cabinet, which I had brought, many years ago, from Florence, and the fellow of which I gave to ——. All the Mosaic work has fallen out; but, on the whole, no mischief is done which is irreparable, and the damage to the house is trifling.

On Monday, we all rose at the usual time, tolerably recovered, and proceeded to finish the examinations at the close of the Term, which had been commenced on Friday and Saturday. We had the table arranged in the hall, with a great chair for the Warden, and another for myself, as a Governor, at his left hand. And all the Fellows came by turns and attended, so that we made a very venerable appearance. It is a great point to accustom boys' nerves to a formidable array of examiners. Many men fail at Oxford, entirely from their inability to face any thing of the kind. They answered very satisfactorily. On Monday, the Archdeacon

of —— came, as the Bishop's representative, to examine them in their Scriptures and Catechism. And they scarcely missed a single question, and shewed by their answers that they had not got up their knowledge by rote. It was most gratifying. The Bishop arrived at three. He told us he had intended to come earlier to witness the examination, but had been detained. Our other guests also arrived, making about fifteen in all. At the time for chapel, the Warden and Sub-warden conducted the Bishop to his seat, on the south side of the communion-table, where at last we had contrived two sorts of book-stands, covered with deep crimson figured velvet, and this gave him light, and also lighted that part of the chapel, without doing what is so obnoxious and alarming to Irish prejudices, putting lights on the communion-table itself. The service was admirably chanted, and I never heard the boys sing better. The Archdeacon of ——, our Rector, sat in his usual place, on the right hand of the Warden, and the Archdeacon of —— on the right hand of the Sub-warden. After the service, both the Warden and Sub-warden went up to the Bishop's seat, and conducted him down the chapel. It was pleasing to see the boys, as he passed between them, bowing of their own accord, and the gentlemanly and respectful bows of the two senior Prefects, fine manly boys, nearly six feet high, as they opened the door for him to pass, were worthy of Eton. Immediately after chapel we sat down to dinner, and ——'s Grace was chanted for the first time, except in practising. It was well performed, and is a good composition. Our dinner was very well served. The Bishop sat in a great chair, worked, and given to us

by the Miss ——s, of Cheshire. He was at the right hand of the Warden, and was in high spirits, and seemed to enjoy himself much. We made no difference, except that we had a turkey, and ham, and soup, as delicacies; a plum-pudding, apple-pie, and macaroni. The Warden and we all drank the Bishop's health in one glass of wine after dinner, and then the second Grace was sung, and we adjourned to the common room, where we chatted till the hall was ready for our reception, in order to distribute the prizes. We had the chairs placed at the end of it the same as when the Prefects were inducted, and two great ones, one for the Bishop at the Warden's right hand, and the other at his left for myself, as the representative of the Governors; (for it is of the utmost importance to the whole system just now that the authority of the Governors should be kept constantly before both Fellows and boys;) and the Fellows and guests sat at our right and left. The boys were ranged in front. The Warden then bowed to the Bishop, and put on his cap, and made a little address to the boys, expressing his satisfaction at their general progress, and urging on them the necessity of maintaining in the holidays the good habits, especially in prayer, which they had acquired here. He touched also, with great feeling, on the providential escape which the College had had. And then the Bishop made them a long address; after which, the Irish prizes were distributed; first, the specimens of Irish writing exhibited and adjudged on; and then the other prizes. I reserved to the last one book, as the Governors' prize, for the voluntary study of Irish; in presenting which, I took the opportunity of repeating the importance which we

attached to it, and making a few other observations, especially thanking the body for what they had done. There had been a difference of opinion between the Fellows and myself, on the propriety of not giving a second book to a boy who had one already ; but I made them take their own course, and followed my own myself, for various reasons, which it is unnecessary to repeat here. But we evidently must give a good deal of attention to the philosophy of prizes. Our books were beautiful, and the impression of the College seal on them very handsome. I had the satisfaction of giving one to the second boy in the school, who wanted talents to get any other prize, but had shewn a singular zeal and interest in studying Irish in his play-hours. We wish to act on the great mass of the Clergy ; and many men may acquire knowledge enough of Irish to be most useful clergymen, without being great in any thing else. The Warden then rose, and thanked the Bishop for his visit, who in return expressed himself most highly gratified, and deeply interested in the College. Then the boys made their preparations for their little concert. The Bishop was delighted, and would not hear of its being shortened, as we thought of doing, fearing it was getting late for him. It began with the Winchester Dulce Domum, and ended with our own Carmen Columbeiense. It was sung with great spirit. The boys were ranged on the great staircase, and the whole appearance of the hall was really imposing. The Archdeacon told me, that numbers of persons were anxious to come and see the College ; and I told the Bishop, that I hoped next year we should be able to give a concert, to which we might ask Mrs. —

and ladies. He seemed to enjoy himself exceedingly, entered into every thing with the greatest kindness, and in particular spoke of the pleasure the Primate had in every thing which concerned our welfare. After the concert, they got tea ready in the usual way, the only difference being, that as we never have a pie or pudding without letting the boys have one, so, as Mrs. B—— had made them plum-cakes for tea, she thought it right to extend the same luxury to our table. The boys came up for their tea as usual, and the Bishop talked to them, and they answered and laughed, and felt quite at their ease to his playful questions, without a symptom of *mauvaise honte*. After tea, the poor people, whom we were to have given a supper to, if it could have been managed, were brought into the hall, and in the presence of the Bishop the boys gave among them the money which had been put by from the fire-works. And the Warden took care to remind the boys, that perhaps to this very act the safety of the College, humanly speaking, was attributable; for a greater amount of fire-works might have produced a more tremendous explosion, which might have destroyed every thing.

Then it was announced that the bonfire was lighted; and though neither the sight of fire, nor the smell of smoke, was very agreeable, the Archdeacon and all went out to see the boys, and set them cheering for the Queen, and St. Columba, and old Ireland, till the rain, which had been pouring all the evening, drove us in. It would have prevented our having the fire-works under any circumstances; and the accident may have a very salutary effect, if it puts a stop to every thing of the kind in future.

The Bishop went away about ten o'clock, evidently gratified. We all conducted him to his carriage, and then those who had to travel the next day retired to pack, which in the bustle of the preceding days they had been unable to do; and this morning, after chapel as usual, and breakfast as usual, twenty-four of the body, including the Warden and six Fellows, started in two four-wheeled vehicles for Dublin, waving their hats and cheering as they drove down to the avenue, to poor — and me, who stood upon the hall steps.

And here ends my Journal of Six Weeks at St. Columba, of which I will only say, that they have been the happiest of my life; and that if I had no ties of duty elsewhere, the first thing I should do would be to come and ask the Warden and Fellows to elect me to a Fellowship, and let me spend the remainder of my life in teaching those boys Latin and Greek.

St. Columba's, February 1, 1845.—To-day is the beginning of Term: great cheering in the village: inquired what it was, and found that the poor people had lighted bonfires, and were rejoicing at the return of the boys. It is of some use to have kept a little journal before, so I shall continue it. I have been almost alone during the whole vacation. Henceforth we hope that part, at least, of the body, will be here throughout the year. So it was always intended by the founders of our old Colleges. They regarded the Collegiate body, and not the students in the school under their care, as the chief object; and thus, even when the school was suspended, they contemplated that the Fellows should

remain pursuing their own studies, and, especially, celebrating divine worship. This is one of the reasons given in our own Statutes at Exeter, why leave of absence is not to be given to more than a certain number at a time; "*Ne cultus divinus minuatur*," "lest divine worship be diminished in frequency." Singular to observe how the men of that day, even at the Reformation, when their previous habits had undergone such a shock, were impressed with the feeling, that public worship was intended primarily not for the edification of man, but for the glory of God. And thus the size of the congregation would little affect its celebration. It has been always our wish to view the question in a similar light, and to retain the chapel service throughout the year. At present, while our numbers are few, we shall find some difficulty in accomplishing this, for both Warden and Fellows require a change. And it is not every one with whom the charge of the College can be left. This was one chief reason for my undertaking to relieve the Fellow whose turn it was to remain; and there were several things which were to be done, and which no one could superintend but myself or the Warden.

The time has passed less drearily than I had expected. The Archdeacon has been most attentive; and, whenever I felt disposed, I went up and drank tea with him. The Bishop allowed me to continue the chapel service twice a day; and I found myself strong enough to do this regularly, without affecting my voice; and, sad to say, instead of working hard at the Speaker and Vocabulary for the school, I became so amused with planting, and making improvements in the chapel, that it has been a

most idle time. The broad walk from the house to the school, which used to be a sad slop in wet weather, has been re-gravelled under my vacation dynasty; a flower border, with turf, made all round the chapel and school; so that it no longer looks like a neglected out-house on the exterior. It is a very bad thing to accustom boys to think that any part of the place is to be a licensed bear-garden, in consequence of its rough, uncultivated state. At the north of the chapel, evergreens (I doubt if they will grow) have been planted, to make a screen, and mask the poverty and bareness of the half-plastered walls of the old cow-house. The wilderness of rubbish between that and the playing-field, has been laid out in a sketch for the boys' gardens, which I want them to finish and form with their own hands. I know how much enjoyment (innocent enjoyment, I hope,) I owe, and — and all of us, to the taste for landscape gardening, which we acquired when staying with my uncle at — And it is one of the first tastes to be cultivated in boys; not only as an amusement, but as the least expensive form of art, and the most beneficial to the poor, by diffusing general refinement, and employing labourers. There is to be a walk, winding all around the piece of ground, and little divisions on each side, where each boy may have his own plot, and exercise his own taste. We also—that is, John Reilly, our gardener, and myself,—accomplished the planting of some evergreens on the south front of the lawn, which gives the house for the present, a much more sheltered and humanized appearance; but they must be cut down; also one of the walks has been turned, and a connexion planned between

the two broad walks, on each side of the school-buildings, so as to give the boys a good dry sheltered esplanade in all weather. In the chapel we have also achieved a great deal. What was needed, was first to colour the deal floor, under the old oak stalls, which gave a sad unfinished appearance. Then to arrange some kind of panelling against the white wall, at the back of the stalls, to take off the cold, naked look. Then to give more dignity to the Warden and Sub-Warden's seats, and also more space; and then to provide more seats: and, lastly, to enrich the upper part of the chancel, which exhibited only a naked white wall; and, if possible, to procure a pulpit. All these grand ideas developed themselves as we advanced; and Mick Callaghan, the carpenter, and myself, have satisfactorily accomplished our work to a great extent. The deal floor has been coloured of a deep dark umber colour, to match the stalls. On examining the old oak panelling, which Magdalen College gave us from the fitting up of their chapel, we found that we could panel the whole range of stalls handsomely, though plainly, to about eighteen inches high, and place large panels at the back of the Warden and Sub-warden's seat; so that the arms of our principal benefactors might be put in them. The eight Governors' stalls are marked by richer panels. Six elaborately carved panels, with flowers, we formed into the front of a hexagon pulpit, and fluted a pillar to support it, with oak mouldings, from fragments of other panels. Round the chancel we placed some of the old oak panelling, which was procured for the purpose, but had not yet been put up, from its requiring to be cleaned; and in the south window,

nearest the communion-table, I put up a window of old stained glass, from Wroxton Abbey, I think, which had been lying by for some time. On the whole, a great effect has been produced; and, having stained all the new work of very dark umber, to match the rest, we awaited the criticism of the returning members, which has proved highly favourable. I am reading the life of Arnold, and it is interesting to see how entirely he accords with a number of principles in the management of the school, which had been adopted here without seeing his letters; and especially in the interest which he took in the chapel at Rugby; and how frequently he reverts in his correspondence to the increase of the painted windows, &c. But if it was of consequence there to preserve a degree of dignity and beauty in the chapel, beyond any other part of the building, it is still more necessary to us, who are so young an Institution. I was rejoiced to hear the exclamation of the boys when they saw it. How beautiful it was! It is good for them to take a pride and pleasure in every thing connected with the place.

The music-room has been fitted up for the Warden for the present, instead of his own dilapidated apartment. This also has been painted and repaired, but cannot yet be papered. The insurance offices have behaved very liberally; and will indemnify us, I hope, for a considerable portion of the loss. The Warden begged I would not get a carpet for him, or go to any trouble; but his position requires that every thing about him should be, at least, appropriate; and his room is now very comfortable, one end being screened off with tapestry, for

his little bed-room. A window, also, has been opened in the hall, under the stairs, to throw light upon the boys' tables. And one of the bed-rooms has been fitted up for the reception of our little Irish boys, who are to be trained as servants; and the outer dormitory has been completed. And with this end the operations of my temporary dynasty or usurpation. Lord —— and —— came down to me on Tuesday. I had not seen them for a long long time, and it was a joyous meeting for us all. We little expected it when we first planned this place; lying, as I remember, on the floor in ——'s house, in —— square, when the family were out of town, and the furniture was all deranged. And we were so completely fagged out with driving about in the day to see persons and arrange matters, that we literally—that is, I especially—could not sit upright in our chairs. The work has been slow, but it has been blest lately beyond any thing we could have anticipated. This is such a resting place for minds, rendered uneasy and unsettled by the present distracted state of opinion in the Church. If persons mourn over past impotency in the Church of England, here they may see how it is to be strengthened. If they are inclined to look too favourably on Romanism generally, they may here see how the good points of its system may be developed in our own Church, without the errors. The more we see of it, the more the importance of this place exhibits itself. We had many most grave questions to discuss, but the first was one which threatened the very existence of the College.

I have mentioned before, that at the end of the Term

we had an examination of the school, to which we invited the Archdeacon of —, as the representative of the Bishop, to examine them in their knowledge of the Scriptures. We have no thought, generally, of establishing public exhibitions of the kind. But, in the present state of things, with such a number of absurd stories flying about, it is right to take as many opportunities as we can of correcting them. The same day the Archdeacon of —, our Rector, was asked to dine, to meet the Bishop; and just before we went in to dinner, he asked me if he could speak a few words to me on business. In the course of the evening I took him aside, and then he told me, that he was extremely hurt and offended that he had not been asked to be present at the catechetical examination; and that, in fact, he claimed the right, as the clergyman of the parish; to superintend the religious instruction of our boys. It was singular, that only the night before, when lying awake, a little conversation which had passed in the common room, suddenly occurred to me, in which it had been observed, that the Rector had several times hinted that he should like to come and catechize the boys: and anxious as one naturally is to gratify and pay a compliment to a person in that situation, I should have been very much inclined to have asked him to come to the examination as a matter of courtesy, if the Warden had not, more prudently, passed the question over; and if the objection of establishing a precedent, and exposing our boys to be examined by a person who did not know what they had been learning, had not weighed against the mere wish to pay a compliment. But that night the whole question

seemed to take a different form, I know not now; and I saw strongly the danger of involving a claim of privilege and right in a little act of personal courtesy. So many cases may be seen of great usurpations and evils incurred by little concessions of this kind, that I resolved, as far as I myself was concerned, to give up all thought of risking such a result, in the fear of giving offence to an individual. Thus I was prepared at once to state to him my own personal conviction, that such a claim could be neither allowed nor substantiated; and that however anxious the authorities of the College were, and had always shewn themselves, to pay the greatest and most marked respect to the Rector of the parish, I for one, as the only Governor on the spot, should have made a formal protest against any acknowledgment of his *right* to interfere with our religious instruction within our own walls. We managed to discuss the question, generally, with a good deal of amity. But the day after the College had broken up, he called on me, and the claim was made in a more peremptory manner. This involved the necessity of writing a number of letters, especially to all the great schools of England; Eton, Rugby, Winchester, Harrow, Shrewsbury, King's College, the Charter House, the New Clergy Schools at Marlborough and in Cheshire, and also to the Rector himself, explaining the grounds of my own opinion, (for I could not pledge the other Governors.)

It was satisfactory to find, that all the schools unanimously concurred in repudiating the claim. All the Governors agreed rather to dissolve the College than admit it, since, if admitted, it would introduce into our

religious teaching the element of a divided authority ; and, in Ireland, what would often prove an opposite and contradictory authority. In fact, in mere practice, it would be impossible ; for if the parochial minister has the spiritual charge of the boys, the responsibility is so overwhelming, that every thing else, by a good Churchman, must be made to give way to it ; and how then are the internal regulations of the school to be reconciled with the demands which the Rector may make upon the boys' time ? We have always been prepared for difficulties of this kind ; and contemplated, if possible, obtaining the Advowson of the parish in which the College should be situated, to guard against them. And when writing to the —— respecting Cashel as a site, one of the advantages which I pointed out was, that it was already extra-parochial, like most of our great schools and colleges in England. How the matter will end, we know not ; but it has been referred to the Bishop, who has not yet decided it ; and we have only the satisfaction of knowing, that two, at least, of the highest ecclesiastical authorities in Ireland think we have acted perfectly right. No one can charge us with disrespect to the office of the parish clergyman. We have been most anxious to shew our Rector the most marked attention from the first. He is asked to dine with us every holiday ; sits always at the right hand of the Warden in chapel ; and takes precedence even before the Governors of the College. We allow no one to attend our chapel from the parish without his express leave ; give all our alms through his hands ; give the services of our little choir to the parish church, and abstain from interfering, in the slightest

degree, with the cottagers around us, except to give them assistance according to his recommendation. But this is very different from allowing a right to come and interfere in our school, whatever right the Canons may give him to catechize publicly in the church. The Canons, however, do not seem to give him this power, except over those who are supposed to be quite ignorant. We also took legal advice on the question, which was decidedly with us.

Besides this subject, there was another of great importance—how to fill up the vacant Fellowship? How the vacancy was caused is a long story; but as letters to-day seem to threaten us with some unpleasant consequences from it, it may be worth while mentioning. One of our first elected Fellows, whose opinions we knew did not exactly coincide with our own, and who had some peculiar notions, had always declined turning to the east on the recital of the Creed. This is the uniform practice in England, and even in Ireland is observed by every one who is not infected with that superstitious dread of superstition, which is generated by the abhorrence of popery. — was an amiable and clever man; but for many other reasons,—chiefly traits in his own character,—he could not enter thoroughly into the system of the place, and had always intended leaving it for a parochial cure, in a year or two, when he had finished writing a book, for the completion of which he required the use of our library. Under these circumstances, the Warden, very judiciously, did not press upon him to conform to the practice. But it was soon seen that his example was infecting others; and even two or three of

the boys, more immediately under his influence, abstained from turning with the rest of the congregation, till they were admonished by the Warden. Now the practice in itself may be considered wholly a matter of indifference; although, indeed, it cannot be indifferent whether we conform to a rule, even in a ceremony, which has been established by the common law, if not by the statute law, of the Church. Surely, in all such cases, it is most safe and decorous (to say no more) to follow general usage; and accordingly the Warden took this line of requiring it from the boys. But for one of the Fellows, standing alone, to exhibit a persevering resolute contradiction to this injunction, could only be justified by a plea of conscience; and this plea could only be supported on the ground, that the practice in itself was sinful, which, in fact, would be the view taken of it by certain extreme parties. And what a spectacle was thus exhibited to the boys every day in the chapel; of one of their teachers, in the service of God, proclaiming significantly, that he believed their other teachers were directing them to commit a sin, and were themselves committing one! Boys are extremely acute in drawing inferences, and detecting inconsistencies in the conduct of their masters; and surely nothing could be more likely to perplex their minds, and to shake their faith, in some portion at least of the authority placed over them. And without this faith is maintained, what is to become of education! We resisted the claim of the Rector, lest, under no improbable contingency, some one might be found who would come into the school and tell them, that the fundamental doctrine of all their education here, viz. baptismal regeneration, was a soul-

destroying heresy ; and to guard against the same evil of a contradictory teaching in another point, it was necessary to take some steps with respect to the present non-conformity, though only in a ritual observance. The Warden, however, expecting that —— would soon leave the College, suffered the question to remain unmolested. —— himself gave us notice of his intention to resign ; but he afterwards begged to withdraw his resignation, and postpone it for a little longer, till it should be more convenient for him : and to this the College assented. While things, however, were in this state, the Primate's visitation occurred ; and even then, in the evening services, when the Primate, the Bishop, a number of clergymen of station, and all the congregation, turned at the Creed, —— alone persisted in keeping his former posture. The thing was so marked, that the Governors present could not help observing, and being shocked with it : and after a discussion, it was resolved that the Warden should signify to him the wish of the College that he would comply with their usage ; and should call on him to do so by the promise which he had made to obey the authorities of the College in all things lawful and decorous, "*licitis et honestis.*" —— refused to comply ; and as no question could be raised even by him, upon reflection, whether turning to the east at the Creed was one of the *licita et honesta*, an act which he might do without sin, and in itself indifferent, no other course was left but to consider our engagement as terminated, by the violation of one of its most essential conditions ; and to signify our wish that he would resign, as he had so long intended. Of course we knew that such a step on our

part would be seized on, and give rise to great clamour and abuse, but in the midst of such a multitude of stories far more likely to prove prejudicial and wholly false, one charge of ceremoniousness, founded on truth, can do little harm; and, indeed, the time is past for dreading popular rumour, and I hope never was, when we were disposed to succumb to it. If we pursue our own way firmly, the public, that is, the silly, idle, ignorant, scandalous part of it, will soon bow to us, instead of our bowing to them.

A third point we had to determine, was a site. Two or three have offered themselves in the immediate neighbourhood; and on Wednesday we walked over to Dunmoe, a tract of about 500 acres, on the north bank of the Boyne, which here sweeps round a green flat meadow, above which, on each side, are rough rocky banks; and one reach of the river stretches up through the woods of Black Castle to the Round Tower of Donoughmore, and another down to Stackallan Bridge, and the grounds of Beau Parc and Slane. At one point overhanging the river, which there rushes over a broad weir, is the old ruined castle of Dunmoe, hanging almost in fragments, but a noble object; and on the opposite bank of the river is the ruin of an old church, and a tumulus thickly planted, which is one of the old burying places of the ancient Irish kings. If there was but wood on the ground, it would be a noble site; but, at present, it is rather unsheltered. The other site proposed, is on the other side of the town of Slane. It runs down to the river, over which hangs a steep rocky bank covered with trees; and there is a great deal of timber, and fine old thorn on the ground; but the views are inferior. Our

choice, however, will probably be decided by the facilities of obtaining the extent of ground required, and the circumstances of the tenure. We do not wish to invest any large sum at present in land, that we may command better means of building. And yet we must have a large range around us, and guard against the chance of nuisances. For with the large expenditure which such an Institution as this must create, a little village will soon spring up under its shade; and we must have the power of protecting ourselves from the consequences. It has been a grave question, whether it is desirable or not to have our own property closely adjoining the College; and some doubt exists whether, especially in Ireland, the character of landlord, so subject to jealousy, and even to assassination, and the peaceful atmosphere of a religious establishment for education, are perfectly compatible.

The Warden came down to us on Wednesday. He looked older and anxious; but seemed in good health, and quite ready to resume work. But it is impossible for him to be without care; since, at first, every thing must be referred to him, and depend on him: and thus he is involved in a perpetual worry of little details and correspondences. But this, I hope, we shall, by degrees, be able to remedy. He brought down a quantity of presents for the College from himself, which, if they were not really economical, and almost necessary, would be even too handsome. Irish servants are clumsy beyond any thing; and the amount of breakage in lamp glasses, dinner dishes, &c. is most serious. Accordingly he has procured some handsome bronze candelabra for the tables, instead of oil lamps; and some plate for vegetable

dishes, instead of those which, of all shapes and sizes, with clipped edges and broken covers, used to straggle down the table. We are all alive fully to the necessity of guarding against the introduction of luxuries: and I confess, the very neatness, and even elegance, of these things verges rather far in this direction, so far as the eye is concerned. But it has been done purely on economical principles; and it is satisfactory to see that the disposition is rather to abridge than increase personal indulgences.

February 5.—Yesterday was Ash-Wednesday. And on Tuesday there was a College meeting, to elect —, and to decide on the best mode of observing Lent. Of course, none of the Governors were present; but the account the Warden gave us was most satisfactory—one universal desire to do what was right, and a reluctance even to take advantage of the little relaxations which their health might require. It was resolved that Wednesday and Friday should both be observed as Fridays usually are; that is, there should be no butter at breakfast, no dinner, and only some vegetables and rice served up for luncheon, because some of them require something besides bread and butter. The luxury of fish is wholly unknown. It would be very expensive; and, in a manner so liable to give occasion to absurd rumours, it is as well to preserve a difference between our own system of fasting, and the Romish. No eggs at breakfast all Lent. Meat there never is. No beer or wine; but the former must not be given up. No music in the chapel, either Wednesday or Friday; none whatever during Passion Week; and Good Friday to be observed, as far as possible, as a day of seclusion. And each in-

dividual to make any addition that he could to this rule, which was adopted as a minimum, always guarding against injury to his health. It is very striking to see how soon a right spirit is developing itself. And it must be remembered, that these men have been brought together from modes of life in which nothing of the kind was ever practised; and that it is not an instance of arbitrary resolutions to adopt one self-invented mode of life rather than another, but an acknowledgment of the rule of the Church, and a ready submission to it. I was wonderfully pleased once, during the vacation, before ——, one of the Fellows, had left me. Three fast days happened to come together, owing to the Vigil of a Saint's day falling in an Ember Week; and, in this case, the provision of the College is, that they should not be observed with the same strictness; but that meat should be eaten—for instance, on the second day. I had been obliged to go to Dublin, and when I came back on the third day, I was pained to find —— evidently very ill. I fancied what might be the cause; and he then told me, that, not thinking of the College rule, he had observed the fast rigorously during the whole three days, though he felt himself getting ill. "For," said he, "I could not act differently, when alone, from what I should do if the whole College were here." Now this was the case of a young man who had not yet taken his degree, and who came to us without any feelings or principles of the kind. —— is a very fine character in many respects, and has been wonderfully brought out during his short residence here. He told me one anecdote which struck me much. It is well known what numbers of Irish la-

bourers go over to England to reap. They are usually very turbulent, and even dangerous, on board the steam-boat, on which they are crowded together upon the deck; and the voyage rarely ends without a battle-royal, in which the captain, crew, and other passengers, are powerless to preserve peace. The only way of stilling the tumult, and separating the combatants, is by turning the hose of the steam-engine on them, and directing a stream of scalding water on the scene of battle. Such a battle took place on board the vessel on which — once was. The captain was in consternation, life was threatened, and the hot water was about to be turned on as the last resort; when — got on the gang-board, and jumping down into the midst of them, seized two of the ringleaders by the collar, pulled them asunder, addressed them in Irish, (understanding, as he does, perfectly how to manage the lower orders in their own language,) and, to the astonishment of the crew, the wild savages gathered round him like children, became calm and pacified, thanked him for interfering, and saving them from being scalded; and he withdrew amidst their blessings. Once more, a second battle threatened to break out, which he quelled in a similar way; but, in the middle of the night, when he was below, a third broke out; and then recourse was necessary to the hot water. “O Sir!” they exclaimed to him, when he went upon deck the next morning, “why were you not here last night, to save us from being scalded?”

February 7.—I do not know how it is, but the day seems to slip by, without my finding time to keep my journal, or do any thing. There is so much to be talked

over with —— and ——, and the Warden; and then I go into school for one or two hours, to teach them Latin composition, so that I cannot note things exactly as they occur. Two days before the meeting of the College, came an arrival of five little naked Irish boys, from about eleven to thirteen, from the farthest extremity of Ireland, who are to form the beginning of our servants' department. We were all, Governors included, as curious as children to see them. But Mrs. ——, with due regard to our dignity, persuaded us to postpone our interview; and, in the mean time, without any delay, she took them up stairs to their room, stripped off their rags, deluged them with soap and water, put on them the only apparel which had yet been made for them, in the shape of some stout clean shirts; and thus attired, and warming themselves by the fire, they were submitted to our inspection. The father of one of the boys came with them, an intelligent interesting old man. But the boys themselves were little rugheaded creatures, with many of the least graceful features of the Irish peasantry. They seemed entirely bewildered; as well they might, after a voyage from Cork, cold and frozen, and transferred suddenly from the side of a peat-bog, and a smoky mud cabin, up in the mountains, into a large room, half filled with awful persons, in caps and gowns. But the Irish are not as dull as the English, or so afraid of their superiors. And they soon began to answer our questions in a sort of half gibberish, and to feel more at home. We soon left them to go to bed. Mrs. —— had arranged their iron bedsteads very neatly, and provided combs, brushes, washing things, &c. for

them; and ——, the drill-sergeant, has an inner room to himself, where he is to take charge of them.

February 8.—Ten new boys—rather too many to have at a time. Chief-Justice —— has sent two sons,—the more satisfactory, because, not long since, he was among the persons who suspected us of I know not what. Curious to mark the difference between the old and the new boys: the new ones yawning and lounging in chapel. —— and —— still here. At night, took Mr. —— up to the dormitory, to see the boys go to bed. They take off their shoes down stairs; put on slippers; and pass each into his little cell or cubicle without speaking. These cells are partitioned off on each side the long gallery; the partitions of wood, about six feet high; open at the bottom and at the top, so as to admit of perfect ventilation. A curtain draws across the entrance. Each provided with its washing apparatus; very neat iron bedsteads, made to fold up. So that, by and by, under certain restrictions, they may be used for little studies, at times; at any rate, may give them places for privacy, when required; as, in preparation for Confirmation, the Holy Communion, &c. With more space, we shall improve these. Every boy has Bishop Ken's Manual of Devotion for Winchester Scholars. Looked at them, and observed they were much worn. When the boys are all in their cells, and the curtains drawn, the Fellow who comes up rings a little bell, and all is silent. This is for their private prayers. Query, whether there might not be some little form, very short, to commence and end, and end especially with the blessing? About eight minutes allowed. We are afraid of attempting

too much at first. Then the bell rings again; and they undress. The Fellow wishes them good night—lamps are put out—and “*siletur in noctem.*” The same takes place in the morning, when they are called. This keeping silence in the dormitory of great effect. When I first came, I asked the Warden to put me in a room near, that I might be satisfied from my own observation. I have laid awake much from illness; but only once heard a boy talking, and that was in his sleep. No Fellow sleeps in the dormitory. Police of no use—the moral law must be every thing. Found, on inquiry, they liked it rather than not. And when once a new boy began talking, the Senior Prefect jumped out of bed, found him out, and the next day gave him, what, at Winchester, we used to call a public *tunding**, or a good formal thrashing with a cane, and the poor delinquent’s coat off, before the whole school. This we heard accidentally—quite spontaneous on the part of the Prefect; and shews how the Prefectorial system is beginning to work. Another proof of it came out. One of the boys was seen to do a mean, shabby trick. The Prefect heard of it, gave him his choice, either to be brought before the Warden, or to have a public *tunding*. He chose the latter, and accordingly it was administered to him. A third, still more pleasing, where a big boy had been annoying a little one. Hear that they have great awe already of the Prefects, and covet the distinction. Governing the school, through the school, is every thing. It was one of Arnold’s strong points. The great thing is to form a high tone of

* See note at the end.

public opinion in the senior boys, and this seems to be growing.

Thursday.—I go into school, having the Bishop's leave, and made them write verses with me, and letters. Irish boys far more quick than English. Instead of setting them to write themes on Virtue, and Temperance, and Fortitude, which only teaches them a very bad kind of cant, a class is called up, and a letter is to be written on some subject, which they all know: as a description of the house: or a portion of history which they have read; or an account of how they passed a holiday. "Now, ——, stand out in the middle, and give me the first sentence." "Dear Sir, I hope you are very well." Then they are led to acquire a command of language; and here, too, Irish boys are very superior to English. "Another word for hope." In an instant the whole class gather round, thronging one, head above head, till one is obliged to make them stand back. 'Expect—anticipate—cherish hope—feel hope—encourage hope—foster hope.' I get a dozen synonyms from a dozen mouths. "Now then, boys, which shall we take, and why? This is too prosaic; this too poetical; this affected; this vulgar." And thus they are led to criticise. Then we proceed to the description of the river, for instance. "Now, first you are to suppose, that the person to whom you are writing, knows nothing about it. How must you represent it to him?" "Set it before his eyes, Sir!" exclaims ——. "And how is this to be done?" "By painting it, Sir," cries ——. And then they are led on to do this. "First, begin with the size of the river. Now, ——, come out, and make the

sentence." He stands in the midst. "The river is very broad, which you wish me to describe." "Any mistake there, boys?" They are all silent. At last, one of them ventures to guess that "which" ought to come nearer to "river." "Why?" They are all silent, and then the rule is explained to them. And half-a-dozen are made to repeat it. Then, "Now, —, see if you cannot improve the sentence. Could Mr. —, for instance, paint a picture of the river, by merely knowing that it was very broad?" "No, Sir." "Then what must we do?" "Tell him how broad it is, Sir," cries —. "About as broad as the Thames at Oxford," hints —. "But, if Mr. — never was at Oxford, this will not help him, boys." "We must measure it, Sir." "Well, boys, the next time you go down to the boats, try and find out its breadth." And this teaches them to make accurate observations. "What is the next feature to be described?" "Its shape, Sir." "Well, what is the shape? Another word for shape." 'Form—figure—configuration—outline—appearance—face—visage—feature—lineament.' One or two of them have a surprising command of hard words. "Now, boys, what is the difference between form and face?" &c. &c. Thus, they are led to trace the etymologies and exact meanings. "Now, what is the shape of the river?" "It winds, Sir." "But there are many kinds of windings—some graceful, some awkward, some abrupt. Which is it here?" "Graceful, Sir." "Now for the banks. What are they?" "High, Sir," cries one voice. "Steep," cries another. Rocky—woody—grassy—green. "Which is the most beautiful epithet, and why?" And then they are led to

fix on the particular kind of rock ; the form of the stratification ; the tints upon them ; the peculiar trees upon the banks, with the nature of their foliage, &c. &c. And it is singular to see how much there is already of observation in their own mind, which only requires to be called out, and put into shape. While all this has been going on, they have once more gathered round, and thronged me with the utmost interest—full of animation and energy down to the least boy. Not a yawn or symptom of weariness, and quite at their ease. The —— and —— scold me for making it too much of an amusement ; but then I take care to tell the boys, that I am only a visitor, and therefore may make a little more of play of their tasks than the regular authorities. Glad to find that several parents have observed improvement in their writing in English. The Warden takes a class of little ones every morning, reading English history ; and makes them explain the meaning of words in the same way as my mother does to little Georgy and Eleanor. Of great importance that he should take some part in the direct teaching.

Saturday.—Without making any formal order, we have got the boys to stand up, whenever either the Warden or any of the Governors come into the school. I suggested to the Prefects that they should stand up for the Warden, and the Warden that they should stand up for the Governors. The more they can be accustomed to pay these little marks of respect to their superiors, the more they will have of self-respect, and reverence to the whole system under which they are placed ; and reverence is one of the chief things wanted in education, especially

in modern education. Fully convinced of the importance of having every thing, down to their writing and spelling, taught them by Fellows, whom they may look up to with equal respect.—So Arnold thought.

Monday.—Walked over with the Sub-warden to Mr. ——'s, to order him to procure a supply of cricket things, and other implements for games of all kinds. The ball-court not being built yet, and foot-balls not growing in Ireland, they are sometimes rather at a loss. Dr. —— unfavourable to gymnastics; says they are dangerous, in many ways, and are now discouraged. Cricket we wish to encourage, and they are taking to it kindly, though they still long for the removal of the ban upon hurling. The high-table wants a handsome grace-cup, *poculum caritatis*, for festival days. Little old forms of this kind are to be introduced. Talked to —— and ——; both said they had never been so happy in their lives as they were here.

Wednesday.—The Warden returned from Dublin, bringing back some sets of gardening tools for the boys. Anxious about the business with the Rector. But one thing obvious, that if his claim to the whole spiritual charge of the boys were affirmed, the College is gone. No gentlemen would give themselves up to it. We pledged ourselves to our subscribers, that we would be responsible for this—that it should be a College, under a body, which body we would create, and make it responsible to the Bishop and Archbishop. Whereas this claim would reduce it, in its most essential point—that which is the turning point of the whole system—to a parish school, under an individual over whom we have no con-

trol whatever. Also, it was to be a public school, like those in England, not one of which admits parochial interference. Of course, at present, without a consecrated chapel, we must look to the parochial Clergyman for admission to Confirmation and to the Holy Communion. And he has an undoubted right to come to the Heads of the College, individually or collectively, and to deal with them as with any head of a family in the parish; and to inquire if they do their duty to the boys; to complain to the Bishop, if there is an appearance of neglect; to insist on those who do not learn their Catechism being brought to the parish church to be taught it, at certain hours fixed by the Canons; and if the College refused, then to apply for some spiritual punishment. All this we allow. But to say that the authorities of a school do not stand to the boys in *loco parentis*, or that a parent has not the direct spiritual charge of his children, or that the Clergyman may insist on coming in and interfering with that charge, especially when the parent is a Clergyman, and is licensed to teach by the Bishop himself,—this would really be a tyranny, and, in its working, an impracticability, which neither civil nor ecclesiastical law ever contemplated. The Visitor strongly with us; and we have a most decisive legal opinion in our favour. Of course, these are the difficulties which must beset every new institution. The temper of the College admirable—quiet, and yet very firm. All feel the impossibility of working the system under such an arrangement as the interference of the Rector, and their holding their spiritual authority over the boys as his delegates only—all resolved not to oppose

the Bishop; but if compelled to give up their post, they will all move bodily into England, and establish a similar College there. Singular that so short a time should have consolidated them so firmly. But determined not to give up a work so blest, and in which they have been so happy; above all, not to part with the boys, if possibly it can be avoided. — had a private conversation with me—told me he had money which he could command, and would embark it all in removing, rather than abandon the College, and would take the boys, at his own risk, and without any additional charge to the parents, especially the poor ones, rather than lose them. All the trouble and anxiety of the business repaid by seeing how strong the work is, even under such a trial.

Monday.—An internal commotion in our little world. An offence against good manners and discipline, in itself trifling, considering what is common in Irish schools, committed by two or three boys, younger ones—names unknown. The College makes a principle, that in all such cases the culprits are to give themselves up—and this is the only way of wiping the stigma from the whole school. Important to make them feel an *esprit de corps*. Usually they confess the moment the charge is made known. I remember, for instance, one evening after tea, two boys knocking at the door of the common room. The Warden had heard some one whispering or humming at tea-time; and, as he tells them, they are to behave in the College-hall just as well as they would at the Lord Lieutenant's table. He asked who it was. There was no answer; but, as I said, after tea the two delinquents came of their own accord. “If you please, Sir, we are

the boys who were singing;" and he gave them a little remonstrance, and sent them off. In the present case there was a blunder of the Senior Prefect, as we found afterwards—and no boys came to confess*; and upon this the Warden went into school, and laid the whole body under an interdict, till the stigma was wiped off. This was the first instance of the kind. He told them, that during the interdict none of the boys should go to chapel—the chapel bell should not ring—of course there would be no music in the chapel. The Warden and Fellows would take their meals in a different room, and would hold no communication with them beyond what was absolutely necessary. No games would be allowed, and no talking at meal time; and any symptom of levity to be severely punished. This he did just before tea. And, for the first time, the Fellows drank tea in the common room, leaving the boys in the hall, under the eye of two of the Fellows, to see that they were not infringing the rule. We wondered, and debated what could be the meaning of the culprits not giving themselves up. Meanwhile the Fellows in the hall reported that three of the bigger boys at one table had behaved ill, and shewn a great deal of levity, though, at the other table, they all seemed to feel as we wished. The Warden saw at once that this kind of punishment was, in itself, a mere farce, unless it were made serious by a proper moral tone and spirit, in which case it would have a most powerful effect; and that any infringement of the rules laid down was to be punished at once, and with severity. Accordingly, after tea, to the great reluctance of all the Fellows, though all acqui-

* See note at the end.

esced in the wisdom of the step, they all went in a body into school; the offenders were called up; and the poor Sub-warden administered to them, before all the boys, a castigation, for St. Columba, of no little severity. I was not present, but it evidently hurt them much. Poor ——, who is by no means hard-hearted, went up to his room in tears, and I had to go and console him. —— and —— were miserable. The Sub-warden came down the next morning, with his eyes red. And the Warden himself came to me at six in the morning, declaring that he could not stand the estrangement from the boys any longer, and that some means must be found to put matters right. Happily I had received, just before, a note from the Senior Prefect, explaining that he had been the cause of the blunder, and that the delinquents were ready, and had been ready from the first, to give themselves up. This was done; and as it was found that the delay had not arisen from any fault of theirs, they were forgiven at once. The Warden made the school a little address, which he does very well, pointing out why little offences, in such a place, were dealt with gravely, as the germs of great mischief—why every effort was to be made to keep up a high tone among them—how resolved the College was to enforce acknowledgment of offences charged on them, even if the whole school was to be sent away. And then, having evidently made a proper impression on them, and especially having pointed out the connexion between the duty of confession, as he required it, and its duty as enforced by our own Church; he told them, that to shew the joy which he and the Fellows felt at their reconciliation, and

the pain which the estrangement had given them, they should have a whole holiday, and go down to the river. This happened just before chapel; so that the most painful part of the interdict was avoided. At this announcement, the poor boys could not refrain from giving a good cheer, but we stopped it at once. Boys should never be allowed to applaud, any more than to hiss, their masters. Praise cannot come properly from an inferior.

Wednesday.—I have been reading Arnold's life; and to-day, with the Warden's leave, had the four senior boys in my room, reading portions to them, especially those which referred to their own duties. Talked to them a good deal on the influence they might have on the school, and how they were to act on occasions like that which had just occurred. They were very attentive, and told — that they were much interested, and should like another lecture. The new boys shewing evident signs of improvement. The eldest, who had been at Rugby, and is just going to College, had struck me by his lounging inattentive manner at chapel. Latterly I hear, that more than once he had been accidentally found kneeling at his private prayers, after the rest had finished,—his behaviour in chapel reverential; and — told me that he had come to him, requesting that he might be admitted to receive the Holy Communion. His manner very unaffected, but serious; and he has shewn several instances of good conduct, especially toward the little boys. Made inquiries as to the effect of attendance on the two full services a day. We ventured on it as an experiment—not certain of the result; but thought it better to try the Church system, exactly

as it is, to give it a fair trial; and instead of putting the service at the two ends of the day, out of the way, as it were, of our regular business, we resolved to place it obviously in the way, and make it the principal thing, to which all other things should be made to bend. All the observation, and inquiries we have made from parents, &c. satisfy us that it is working well. At any rate, there is no irreverence created. — told me that he was quite struck with the increased reverential manner of his own boy in church, after being here only two months. And —, of his own accord, told me this little anecdote of his boy,—a little, wild, high-spirited, Irish boy, about fourteen years old. He came down home by the night mail, and arrived just before family prayers in the morning. His two little sisters, of whom he was remarkably fond, came jumping about him; but he put them quietly aside, and knelt down. And after prayers, when they came jumping about him again, he kissed them, and then went up to his father, and said, “Do you know, papa, how Mary gabbles over the Lord’s Prayer? Is it not very wrong?” These are not the only proofs that irreverence is not created by frequent worship, even among boys, if the chapel, the whole service, the behaviour of their superiors, &c. is all reverent; and the music prevents weariness. They see that the chapel service is made the principal thing here, and that neither Warden nor Fellows miss attendance, either morning or evening. There are always two Clergymen, sometimes three, in surplices, to take part in it. It is obviously the keystone of the whole system, and the cause of its success. One great thing is, it has taught the boys to recognise and

understand Church authority. There was a question among themselves, whether an alteration would not be made by the College, so as to have only the Litany on Wednesday and Friday mornings. But their own remark, as I heard accidentally, was that it could not be done; for there was no authority for it, and they were quite sure the College would do nothing without authority. Still there is much to be done. The system cannot be perfect till we have the power of administering the Holy Communion in our own chapel, and can put our servants' department on a better footing. Now they come to chapel; but we want space, and hands to undertake their regular instruction, as we hope to do. The Irish boys are learning their work; and their little dresses are now made of coarse dark grey cloth, turned up with a narrow strip of light blue, to distinguish them from the scholars. By and bye, we must put our butler into a gown of some kind, and give him some ecclesiastical name, to prevent obnoxious comparisons with ordinary servants.

Thursday.—The boys' puddings spoiled to-day at dinner. When those for the high table came up, they were sent away again, much to the amusement of the boys, who were watching with considerable interest to see what we should do. But if there is no water for the common soldiers, the captain ought not to be drinking any. Boys evidently pleased. These are trifles, but they tell of principles.

Saturday.—As we were standing round the common room fire after dinner, we heard a buzzing at the windows, where nearly all the boys had gathered, with a

petition that ——, and ——, and ——, would come out and play at prisoners' bars with them. Their ground was not ready for cricket, and the football was burst; and so to help them in their distress, —— had set them at this game the day before. Those who had not the fear of indigestion before their eyes went out, and were received with loud cheers, followed by a spirited game. The great interest was to catch ——, who is a famous runner. They do not seem to be the least afraid of the Fellows. I watched little —— —— the other day, at football, rushing up manfully to kick away the ball from the Sub-warden, in which, by the bye, he succeeded.

Monday.—Kept awake great part of the night; occupied myself in writing a boat-song for them, which —— is to set to music—(every thing must be of home manufacture)—also an inscription for the dormitory in Latin sapphics. I shall make the senior boys write both themselves; that is, the next exercise-day, lead them on to compose them, as if they had not a previous existence in one's own brain.

Tuesday.—The Bishop of —— came to see the College; went all over it; heard several classes examined in Irish and Latin, and examined one in the Scriptures, in which he became enthusiastically interested. All answered admirably. He said the dormitory was beyond praise; was extremely courteous, and went away apparently satisfied. He is one of our strongest opponents, and had printed his opinion, that the College was one of the greatest works which had been planned for Ireland, but that no Christian or Protestant could have any thing

to do with it, while connected with such hands as mine. I had only met him once before; and though I introduced myself to him on his arrival, I do not think he caught my name. At least Mr. —, who was with him, and was walking with me round the grounds behind the Bishop and the Warden, began saying, "I understood that when Mr. S— came over to Ireland, he thought so and so; and intended so and so." At first I took no notice, thinking the third person was only a respectful formality, to avoid *tutoyeing*; but when repeated twice, I was obliged to say, "I am Mr. S—." Poor Mr. — gave a start, as if I had told him I was a cobra capella, or boa constrictor, or some other noxious animal, in which light one is generally regarded in Ireland. I could not help congratulating him that he had not said any thing very bad of me yet, though I concluded he was about to do so. We both laughed, and shook hands very heartily at parting; for with all the dread and abomination with which the Irish Clergy regard those whose Church principles they confound with tendencies to Romanism, I never found in them any personal bitterness. Still there are the most singular prejudices about us. Persons frightened by the late apostasies to Rome. Mr. — told me they actually swore at us at the — Club, which is the Carlton Club of Dublin, and abused us fearfully.

Thursday.—Heard from — what account had been given of us by the Bishop of —. He said we had fully redeemed our pledge of establishing a first-rate school; but thought we should not make much of our Irish, though the Professor of Irish in Dublin is quite

satisfied that we shall. And even if we give the boys only some words, and a power of reading and pronouncing it, it will be of the greatest use. A few words only will quell a storm. In more than one case, I know as a fact, that at the funerals of converts, where, generally, great crowds are collected, and violence shewn to the Clergyman, Clergymen have more than once saved their life by repeating the Lord's Prayer in Irish. Mr. Nangle told me, that when he went first to Achill, it was to carry them food during a famine, and that the first person to whom he spoke in Irish, fell down at his feet, and, embracing him, burst into tears. They will never part with an Irish Bible, though they believe the English translation to be the work of the Evil One. The mode in which we were first led to see its value, was by witnessing the operations of the Irish Society. They pay any one, of whatever religion, who can teach Irish, for going about the country, and getting the common people to learn. The lessons are given under a hedge, or by the side of a bog, or in a cabin at night, up in the mountains, where they gather together out of the way of the priest—old and young, women and children. Occasionally there are examinations of their progress. More than once I have been present at these; nearly a hundred of them collected—old men with spectacles, and gray hairs, sitting on rows of benches, like a national school. One stands up, and construes a verse of the Irish Bible into their own uncouth, wild, but forcible English. Then there is the blunder, and the setting right, and the question, and retranslation, just as in a school of children. It is the most striking sight of the kind which can be seen.

At —, Mr. — told me, scarcely one out of the hundred present, but had some mark of violence upon him. They get beaten, turned out of doors, deprived of their little bit of land, insulted, horsewhipped by the priest, threatened with his curse. In fact, the persecution in Ireland is such as to render the name of Religious Liberty a farce. Still the work goes on. As carried on by the Irish Society it is irregular, contains much mischief, succeeds in unsettling the mind, without giving definite views or principles; and is not placed properly under the control of the Church. Nor is the power in the hands of the Clergy. It was to supply this want that we originally planned St. Columba; making the great public school and model of Church Education a secondary object, though essentially connected with it. It is just as much wanted in Ireland. The Bishop of — also complained that we did not educate the boys for nothing. Dr. — asked, in reply, how we were to do it, when, in Ireland, we get no assistance. We do give twelve or fourteen boys, out of our present number, exhibitions of thirty and forty guineas a-year, which reduce the whole expenses of their education down to 20*l.*; and shall increase the number with the increase of our funds, taking care that the school never becomes wholly eleemosynary, nor a matter of emolument to the Warden and Fellows. This, I am sure, is one of the grand secrets of education; and the opposite system is the reason why our modern schools have been unsuccessful. Lastly, the Bishop said, that although, of course, he had not searched for any direct evidence of erroneous doctrine, he had seen two very suspicious circumstances. One was, that on the

Precentor's table, which is hung up in the little ante-chapel, with the musical services of the week written out, as in other College chapels where there is choral service, the word *Matins* was used for Morning-prayer. — replied, that if his Lordship would look, he would find that it was the word used in the Prayer Book. The other alarming symptom was, that in the title-page of the Books on the communion table, was the expression, "*Altar Services.*" — told him, the books had been made a present from England (they were given, in fact, by — to me); that they were the same books as were used in Trinity College Chapel, in the Lord Lieutenant's Chapel, and in, perhaps, all the Cathedrals in the kingdom; and were printed either by the Universities, or the Queen's printer; but that if it were a stumbling-block to a weak brother, we would have a new title-page struck off, on purpose to avoid the word!! I fear —'s love of humour made him a little malicious in this offer. The Warden very properly observed, that he would do nothing of the kind, for that the Bishop of — was not a weak brother, but ought to be a very strong one; and that, though we would cautiously guard against giving unreasonable offence, we were not to make ourselves and the College, and the Church, the slaves of every fancy which enters into others' minds. The Bishop of —, on the other hand, has made most honourable mention of us in a sermon preached before the University of Dublin.

Saturday.—Hope that matters may be considered settled between the Rector and us, without going into further detail. Examined Henry VIII.th's chest, a great

iron trunk which belonged to him, and which was picked up in London for our valuables. Very curious, and the locks most intricate. It runs upon wheels.

Tuesday.—The two boats made an expedition up the river beyond Navan. Very beautiful the whole way. Boys full of fun, and I wrote another song for them as they rowed along. Gave them another lecture on Gothic Architecture in the evening. We must cultivate their taste. Wrote some words for them for Purcell's music of—"Britons, strike home!"

Wednesday.—Poor Mrs. ——, our housekeeper, came to say that she was very ill, suffering under an internal complaint, and should be obliged to give up her situation. She is an excellent faithful person, and has done her duty well by the College. The Warden and I consulted together, and, on inquiry, found that she had nothing to look to but the little pittance she had saved; no friends to go to; in fact, the common wretched case of a nineteenth century servant, who, after serving for the best part of her life, at the lowest possible wages, is turned adrift as soon as she is unable to work. We both felt that this was a case to put in force the very different principle, on which we meant to act. We told her, therefore, that she should still remain in the College, to live and die there, so long as she conducted herself satisfactorily; that this was a religious house, and that we wished to regard our faithful servants as part of one common body, and that we would provide for her work being done. Poor thing, she was quite overcome, burst into tears with thankfulness, and went away to her work quite another person. One is sure that, however incon-

venient such a system may seem, it will bring blessings on it.

Thursday.—Engaged with —— in designing a good Gothic tablet, or niche, like a sepulchral brass, for the inscription to be put up in the dormitory. Wrote about another classical Fellow, and about the purchase of a little museum of Irish antiquities now for sale. Mrs. —— seems almost cured by yesterday's joy.

Saturday.—Obliged to leave suddenly for Dublin, to meet the Governors. I had not the heart to say good bye to the boys, but hope to come back in a day or two.

London, August 16.—*Note.*—I was not able to get back, but sailed for England from Dublin. The question with the Rector, it is hoped, is settled, and things remain as they did before, and are going on very well; and we are now busy in raising funds to build, on a permanent site, in which we have been hitherto singularly successful. At any rate, whatever may be the circumstances of Ireland, though all the present movements of both parties, and especially of the Government, seem tending to the final destruction of the Irish Church, and with it, to the destruction of all connexion between the two countries; we have made an attempt to save it, which, in all human probability, must bear its fruits of good. If we could educate the future Clergy and Landlords of Ireland in their own country, with love for Ireland, with the power of communicating influentially with the peasantry, with a high tone of feeling, and sound Church principles, we should achieve the first thing requisite to make Ireland what it should be. The mere exhibition of the Church system in Ireland is of incal-

culable value. The chief cause of the hostility of the Romanists to the Church, is, that they are taught by their priests that we have no fixed faith, no ecclesiastical polity; that we rarely pray, never fast, are careless what we believe, despise the unity of the Church, and the authority of the Bishops, and the precedents of ancient apostolic practice. And the charge is too much justified by the language sometimes heard even within the Church herself. Instead, therefore, of conciliating the Romanists, the plan of founding Colleges for the propagation of Indifferentism, *i. e.* of infidelity, will only exasperate them. It will increase the loathing and scorn with which they already regard both England, and what they falsely believe to be the true representative of the spirit of the English Church. Towards us they are far more kindly disposed. Dr. —— himself has shewn this. When —— wanted some one to undertake the risk of publishing his Irish Grammar, we felt that it was a work fully within the scope of our object, and undertook it. (It is, I understand, an admirable philological work. Among other things, he has destroyed all the irregular verbs, a surprising feat, but one of great value.) —— is a Romanist, and applied to Dr. ——, to know if he could conscientiously assist the College in this way. ——'s answer was, By all means. He was glad to see that parties—meaning the Church—which had so long ill-treated Ireland, were now adopting the right method of benefiting her; and that there was nothing in the College to provoke the hostility of Romanists. And yet we have never concealed our antagonism to Rome. ——, the great repealer, also came down with Mrs. ——,

to see the College; resolved on sending his boy to us, and made a present of a handsome book to the library. Truth and steady adherence to principle never provoke serious hostility.

Whether we shall be supported by the great landlords of Ireland remains to be seen. Many are too poor; some are indifferent; some full of suspicions and alarm, which not even the confidence reposed in us by the Primate can remove. However, we shall continue the work with what means Providence may provide for us: and what we do, we hope to do well. I trust we shall have —— for our architect, who has built the best thing of modern days—the new Hall at Lincoln's Inn. Every thing must be simple, solid, and of good ecclesiastical style; but it must be in the best taste. We see the benefit of this already. Our library, old oak furniture, fittings of the chapel,—all tell in producing a tone about the place which is not easily described. It is unlike an ordinary place, and we hope to make it a very extraordinary place.

At any rate, we now know how to educate. We have found that the creation of a religious system under a body of men, is the first thing necessary,—that the Church of England can supply such men, who will devote themselves to the work without the thought of money-making,—that it has power enough to hold them together in discipline and obedience,—and that where such a body is created, funds will soon be deposited. The erection of the College, with all the preliminary expenses for several years, during which we had no income from the school, cost us about 7000*l*. On calculating the amount of our

property now in books, plate, furniture, money at the bank, fresh donations, and our endowment fund, we found that we had about 12,000*l.*, besides other prospects. One will has already been drawn up in our favour, leaving us about 300*l.* a-year, and more will, I am sure, soon follow.

With this encouragement before us, we have only to persevere quietly ; throw ourselves as soon as possible into one strong body, instead of two bodies, of Governors and College ; obtain a charter, if possible ; carry out our system fully, and keep before us, as one of our first objects, the establishment of a similar place of education for the Church in England.

W. S.

LONDON,

August 16, 1845.

NOTES.

P. 129.—I have allowed this passage to stand as originally written, though I am aware objections may be made to the infliction of any manual chastisement by boys on boys. The fact only reached me confidentially, and was alluded to merely as exhibiting a right feeling of duty in regard to the preservation of order on the part of the Prefects. Many things must always take place in the internal little kingdom of a school, which become known only accidentally, and which form no part of the authorized system. How far the Winchester system was good is a question requiring more discussion than could be here given to it. But as an old Wykamist, I may say I never knew this part of it abused. On the contrary, few things tended more to prevent cruelty or bullying, and to protect both the proper influence of the senior boys, and the happiness of the younger and weaker, two of the main objects to be kept in view in all that relates to the interior subordination of a school.

P. 136.—I have thought it necessary in one place here to substitute the word “acknowledgment” for “confession,” to prevent any mistake on a subject which is now engaging much attention in education. I have no hesitation in saying, that in any system over which I had any control, I should resist in the strongest way the introduction of any practice framed upon the principles or directed to the object of the Romish Confessional. I do not say this to conciliate or remove pre-

judices, but as a deliberate conviction founded both on reasoning and on experience. The acknowledgment of a fault by the guilty party, when it is discovered and charged either upon the delinquent or on the body of which he is a member, is I think essential to the discipline either of a school or of a college. Rather than fail to enforce it, I would at any time decimate a school. Also in a perfect system of education, there should be always some individual, a Clergyman, if possible, having no connexion with the discipline of the school, and not one of the Masters, to whom boys of tender consciences, suffering under remorse for sin, or longing for advice, should be able to go, and communicate with him confidentially, as the Church of England exhorts and urges in her Invitation to the Holy Communion. But more than this—any thing which would compel or even invite a young person to lay bare all his thoughts and actions before a spiritual director of his conscience, whether for the purpose of checking vice by shame, or of obtaining a control over the mind, I should think not merely inconsistent with the sound wisdom and discretion of our own Church, but unauthorized by Scripture, inconsistent with the practice of early Christian antiquity, at variance with the analogy of God's moral government, and fatal in a multitude of ways to the highest interests of Christian education.

POSTSCRIPT TO THE SECOND EDITION.

A SECOND edition of this little volume must not be issued without a humble expression of thankfulness, first to Almighty God, who has vouchsafed to bless the object of its publication—the creation of St. Peter's College in England—so far, that no one who has seen the College now hesitates to predict its permanence and success; and, secondly, to those friends who have already aided it with means to accomplish what has been yet completed; and not less to others, still more numerous, who having neither silver nor gold to give, have offered what is even more valuable, their sympathy and their prayers.

If in moments of self-distrust and anxiety any doubts could have been entertained of the need and importance of such a work in England, or of the spirit with which it would be received by the English Church, those doubts have been entirely dissipated by the spontaneous and cordial interest with which the establishment of this College, and the principles of the system, have been welcomed, not only by members of the Church in distant parts of England, many of them personally unknown to me, but especially by minds, most able to estimate its value and examine its working, among the resident members of the University of Oxford.

It is not the least cause for thankfulness, that the idle rumours and suspicions which were circulated at the commencement of the work have rapidly died away. And where the whole plan is open and undisguised, and it is a fundamental principle of duty to abstain not merely from that which is indefensible, but from any thing which to a candid mind would require defence, the hope may be indulged that falsehoods will not be revived, and that men of serious and Christian minds will not listen to or circulate any stories, which they have not been able to examine and verify.

It is within a few days of a twelvemonth that the effort to establish the College was first resolved on. The College is now in operation, under a Warden and four Fellows, and three more Fellowships will be filled up without delay. The number of students has been already increased from three to sixteen. The house, there is reason to expect, will be completely filled by next August. And on an average, scarcely a day has passed for many weeks without some notice of an application for admission.

The Chapel, together with the organ, will in all probability be ready to be opened at Easter. And in a few days it is intended to commence what is absolutely necessary, some additional buildings required for the Hall, School-room, and Dormitory, which, like the Chapel, will be so constructed as to afford opportunity for their gradual enlargement, and to render the materials available for permanent buildings on a permanent site hereafter.

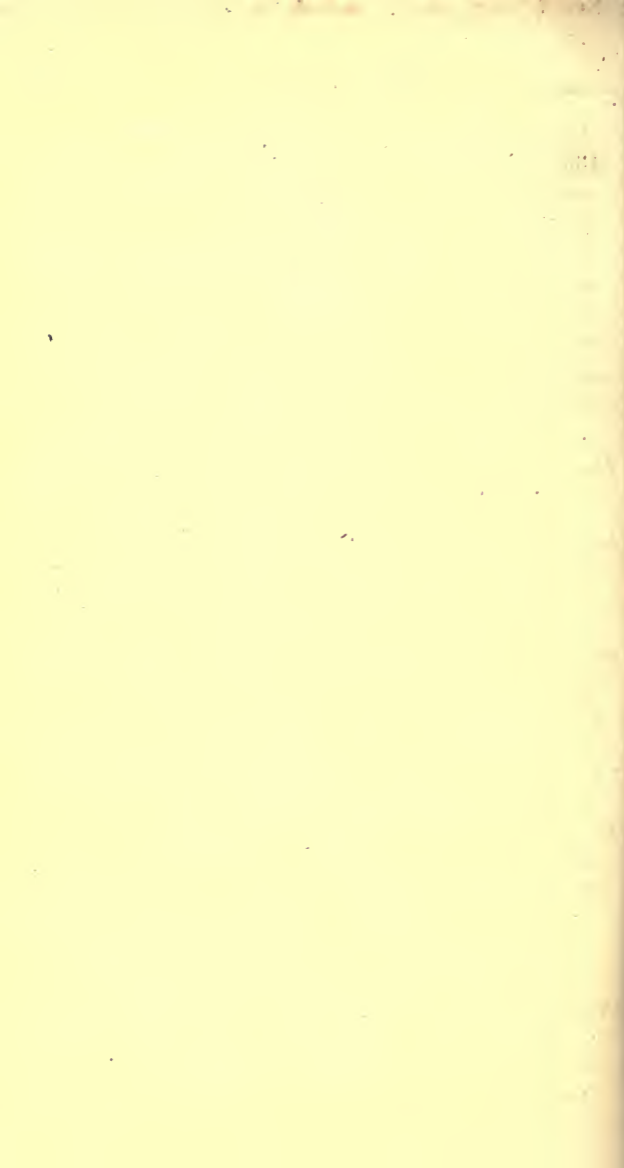
How far it will be possible to complete the plan now sketched out and commenced, will depend on the assistance received from those members of the Church who have the means and the heart to aid in such a work. A few friends

have already contributed most munificently to the expenses hitherto incurred. And this assistance, in addition to a separate fund placed at my own disposal, has enabled me to accomplish what has been done thus far.

But I must not estimate the sum required for the additional building, without which the system of the College cannot be fully developed, at less than £6000.

It is the most painful part of such an undertaking to be obliged to ask personally for alms. But after the encouragement given already, it would be a want of faith to make this representation, trusting that if any reader has been interested, as many have been interested in the Journal, and are impressed with the importance of the undertaking, they would endeavour to facilitate its completion, and to lighten its responsibility by their contributions. If dependent wholly on one individual its progress must necessarily be slow. But Almighty God knows best what aid and in what proportion may best be ministered to our work, and to His providence and mercy, which has hitherto so abundantly blessed us, the prayer must be reverently preferred.

Any contribution to the work may be paid at Messrs. Coutts and Co. London, to the account of the Rev. W. Sewell with the Old Bank, Oxford.



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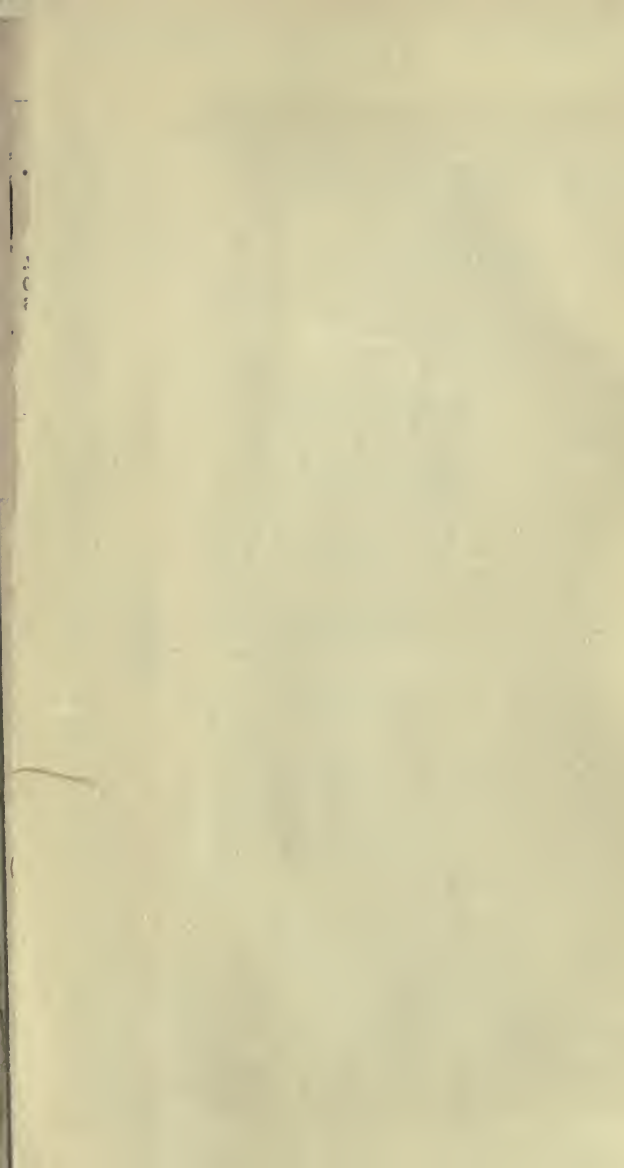
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